FOR THE MEN AT THE FRONT
en you have finished reading this copy of The New-Church Review place a one-cent stamp on this corner and hand the
gazine to any postal employee. The Post Office will send it to some soldier or sailor in our forces at the front. No Wrapping
o address.
A. S. BURLESON, Postmaster-General.

JUN 13 1918

THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

Pacific School of Religion Berkeley, Calif.

VOL. XXV, No. 2 APRIL, 1918

Otherworldliness. JOHN GODDARD 161

Political Institutions in the Church. L. ERIC WETHEY 174

The Judges. (The Word as a Whole: Second Series, VII.) GEORGE S. WHEELER 183

The Possibility of the Supernatural. JOHN M. MURRAY 192

Scientifics: What Are They, and Where Found? WM. MCGEORGE, JR. 209

The New Church and Democracy. HOWARD C. DUNHAM 230

The Deeper Uses of Astronomy. ASA E. GODDARD 238

Recent Swedish Discussions of Swedenborg. ALFRED H. STROH 248

Psychical Research, Spiritualism, and Survival After Death. [A Review of Sir Wm. F. Barrett's "On the Threshold of the Unseen," and other books.] JOHN WHITEHEAD 260

(For Editorial Department see next page)

EDITORIAL DEPARTMENT

Editorials:

The Business of Life. Lewis F. Hite - - - - - - 274

Prevailing Points of View in the Study of the Theological Works. William F. Wunsch - - - - - - - 282

Biblical and Doctrinal Studies:

An Analytical Glossary of Terms in "Conjugial Love." William F. Wunsch - - - - - - - - - - - - 298

Current Literature:

C. Th. Odhner's "Catechism on the Ten Commandments" - - - - - - - - - - - - - - - - - 305

A. Wilde's "New Light on the Hereafter" - - - - 306

Dr. Frank Weston's "The Fulness of Christ" - - - 308

P. W. Wilson's "The Christ We Forget" - - - - 312

E. V. Brookshire's "The Law of Human Life" - - 314

Three Books on "Silence" - - - - - - - - - - 317

Dr. A. S. Hoyt's "The Work of Preaching" - - - 319

The New-Church Review

The New-Church Review first appeared in January, 1894, succeeding the monthly *New Jerusalem Magazine* (established in 1827). The quarterly form is adapted to more elaborate articles and fuller discussion of current literature and current events. In line with its predecessor, the Review aims to serve as an organ of the best thought of the New Church at large. With this aim it is to be progressive and constructive as well as retrospective and critical.

The Board of Editors consists of the Rev. Lewis F. Hite as managing editor, and of Mr. B. A. Whittemore and the Rev. William F. Wunsch; with the Rev. Messrs. James Reed and H. Clinton Hay in an advisory capacity.

PUBLISHED BY

THE MASSACHUSETTS NEW-CHURCH UNION

134 BOWDOIN STREET, BOSTON

50 Cents a Copy Albert P. Carter, Treas. $2.00 a Year

(Postage to Canada 12 Cents, and to Europe 25 Cents, Extra Per Annum.)

Entered at the Post-Office at Boston as Second Class Matter

THE

NEW-CHURCH REVIEW

VOL. XXV] APRIL, 1918 [No. 2

OTHERWORLDLINESS.

BY THE REV. JOHN GODDARD.

WE have heard of the term "otherworldliness." It is frequently employed in a cynical way, or used as a description of a supposed religious faith which finds its chief incentive or motive for sound believing or for well-doing in the expectation of reward or the fear of punishment in a world to come. However modern this use of the term, the thought conveyed by it dates back to the ancient philosophers, who recognized, perhaps as clearly as we do today, that it is the motive which gives character to the deed, or that the selfishness which, as with the Mahommedan in his expectation of a sensuous Paradise, is postponed to the future, is not essentially different from that selfishness which looks for enjoyment in the present world.

A recent publication, in a chapter upon "the misuses of faith in a future life," condemns Paul for his words, "if the dead be not raised . . . let us eat and drink, for tomorrow we die," maintaining that otherworld selfishness is upheld by the apostle. In connection with this he quotes from a Romanist (W. H. Mallock in his work, "Is Life Worth Living") these words:

"The only reason why we should behave ourselves here on earth is that the Almighty has prepared a future for us in which it will go hard with us if we do not."

And we are reminded in the same connection of the action of Pope Leo X in the 16th century, who, in order to complete the building of St. Peter's Church at Rome, no funds being available, "put immortality into the market, making admission to heaven depend on a contribution to the building fund," this outrage precipitating the Protestant Reformation. (Alfred W. Martin: "Faith in a Future Life.") And the same writer finds imperfection even in the gospel appeals, on the same general ground of their selfishness: "Do good and your reward shall be great;" "do good to them that hate you, else have ye no reward from your Father who is in heaven," etc.

As a purely intellectual position, and viewed in the most general way, we must acknowledge the force of the criticism. The motive does give character to the deed. But is there not an assumption in the unqualified statement that to refrain from wrong or to do right from fear of hell or hope of heaven is equally selfish with refraining from wrong or doing right because it pays in earthly coin or earthly honor? Why does one believe in a life beyond this world? While it may indeed be partially the effect of a timid yielding to ecclesiastical threatenings, in a profounder sense it involves an issue with materialism, a denial of the truth of the appearances which death presents to the senses, the affirmation of the superiority of the human being to the brute, and presumably an inward recognition of a God, which, as we are assured by Swedenborg, is the result of an influx from heaven into the minds of all human beings, especially in the formative stage of early life.

We must acknowledge that there are ways and ways of believing in the future life and in God as its soul—ways that are crude, material, and comparatively unworthy, as well as ways that are spiritual, rational, and worthy. There is a belief in another world that is instinctive or inspirational, thus a result of a direct however unconscious, contact with that world's higher influences. There is also a belief which is chiefly, although not wholly, author-

itative. There is a belief that is based upon reason. There is also a belief that is the result of purely sensuous evidence. These may be mingled more or less in the same mind. The higher grades at least afford an uplift above selfishness in its lowest and grossest forms. And we reach the conclusion that even the lowest and crudest kinds of belief in a future life have their use as a guard or protection, and sometimes as a preparation for higher things. And so, we read in the letter of the gospels, in their suggestions of the future life, an appeal to both hope and fear. Yet when we consider the gospel teachings as a whole, especially the Sermon on the Mount and John xiii-xvii, we are surely compelled to think of this seemingly selfish appeal as only the means to a higher end, that is, the spirit of unselfish love exemplified in the life of the Lord Jesus. The apparently selfish appeal in the gospel's lowest level is an adaptation to man's natural or unregenerate condition. It is never the primary appeal. And so, too, in Swedenborg's writings, which occasionally reach down to the lower human plane, we often detect a similar appeal, and, after all, it is only a foundation and preparation for a wholly unselfish faith and life.

If we find it difficult to understand how what appears as a selfish appeal can prepare the way for the nobler teachings of the gospels, another thought may be of service.

We are plainly taught, as already alluded to, that there is an influx into every human mind that there is a God, and that He is One. I do not recall that Swedenborg makes the same assertion respecting a belief in the spiritual world or that it is an effect of a common influx, although it would seem to be borne out by the fact of the universality of some sort of a belief in a future life. But whether this belief be the result of an immediate influx or instinct, or be due wholly to the effect of former revelations handed down by writings or traditions, there is a sacredness connected with it. The children born in the wilds of Asia, or in the South Sea Islands, or in the centre of the Dark Continent, hear from their parents the traditions of that future

life, and, like all the religious teachings of childhood, they become hallowed through the presence of angels of their respective races. Through these traditions the germs of heaven are implanted. However fanciful or childish this instruction may be, these children are by its means, associated with their own heavens. And the same is of course true of Christian children. And so it is, that while the conception of the future life may seem unworthy, and may appear to awaken a selfish motive, and while the effect of it may indeed stop at selfishness, yet we must not overlook the Divine forces associated with this belief, or forget the Divine teaching that the wrath of man shall be made to praise the Lord.

There are many who urge the young to follow high ideals of life in this world who are indifferent and sometimes opposed to the thought of the importance of a belief in a life to come. It sounds plausible to hear that to do right because it is right is nobler than to do right from hope of reward or fear of punishment. But how many of our young people would be able to hold high ideals of life unless in their sub- or super-conscious minds at least they could see some practical outcome to those ideals? It is no less difficult today than it was when the Psalms were written to see that justice is done in this world.

> Behold [we read] these are the ungodly who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. When I thought to know this, it was too painful for me, until I went into the sanctuary of God; then understood I their end. (Ps. LXXIII).

We cannot see, much less understand, the Divine Providence until we go into the sanctuary of God. This means religion; this involves the thought of a life to come. Without this latter thought, expressed or implied, religious faith would have no support, no outcome. Morality even would fail; the human race would relapse into barbarism and savagery; might would make right in all nations; in-

deed, the human soul itself would tend to destruction; man would become a mere beast.

The words have been mentioned, "without the thought of another world *expressed or implied.*" There are no religious bodies, so far as I am aware, that do not imply it, although there are few that give to it a positive emphasis. Indeed, there are multitudes of religious people who deplore such emphasis, insisting that God in His wisdom has hidden that world from us, and that it is not for us to desire or seek to explore its mysteries. Forgetting the many times the Bible records glimpses of the spiritual world in connection with revelations through lawgiver, seer, prophet or apostle, they remember the law against seeking familiar spirits, and associate Swedenborg with modern spiritism.

We will not dwell upon the error of those who confound Swedenborg with the spiritistic mediums. We must, however declare once more that the Bible everywhere recognizes the difference between orderly and disorderly openings of the other world before the senses of men on earth, and makes clear the fact that no revelation from God was ever given unaccompanied by such openings.

A spiritist, who had formerly professed the New-Church faith, said to me, "You *think* there is another world, but we *know* it." It was of course useless to quote to him the Lord's words to Thomas (who had declared that he would not believe unless he could put his finger into the print of the nails), "because thou hast seen me, thou hast believed; blessed are they who have not seen, and yet have believed." If they had been quoted, he might have replied:

Then where does Swedenborg's use appear? Why this constant reiteration of the fact of the spiritual world and its intimate association with us here? Was his purpose not to make that world a fact to mankind by appealing to their senses in his descriptions of it; and is this not the purpose and office of spiritism—to make it even more real?

Once we might have been content to reply that all these alleged communications are weak, foolish, disconnected,

unreliable, devoid of useful information. We might have been content with ridicule of statements such as that which was alleged to come from the spirit of Daniel Webster soon after his death, who was said to have expressed his sorrow at having made so many mistakes in his Dictionary! Or, we may have rested in the authority of Swedenborg, who tells us of the grave dangers of seeking intercourse with spirits. Such replies had their use in the past, and will continue to have their use in the future. Yet we must not overlook Swedenborg's plain teaching that sometime open communication with the spiritual world will be restored. But on what conditions? The reply is, that orderly communications will not be a means of creating faith, or satisfying the craving or curiosity of the natural man, but of confirming and strengthening the spiritual or heavenly affections.

We might raise the question here, wherein lies the distinction, if it exist, between scientific psychical research and spiritism. We might raise the question whether the quality of the modern spiritistic messages is not an improvement upon that of the past. But all this is apart from the present purpose, which may be stated in the question, what is the true character, the true purpose, and the legitimate effect of Swedenborg's revelations respecting the spiritual world?

His teachings about the spiritual world are constant and insistent throughout his writings. Even in the text of his purely doctrinal works, and between the chapters of his Scriptural expositions, as well as in the special volume concerning Heaven and Hell, his central teaching, superficially viewed, may easily be misunderstood to accord with the central purpose of the honest, truth-seeking spiritist. But how are we to interpret this teaching? Has it not been too commonly our habit to regard the purpose of it all to be an assurance of the fact that we are to live after death, and to bring to us certain information respecting the nature of that life, as we would describe a foreign country to those who are about to visit there? That is, have we not

thought of it as mostly an appeal to our curiosity and to our self-interest? If so, we have no doubt been disappointed in the effort to apply this information to our thought of our friends who have gone hence, as, for example, to answer the question, "What are they doing, or, what kind of activity will they be fitted for in their new sphere?" Beyond the positive assurance of the intense reality or objectivity of that world, have we not been disappointed at the inability of this revelation of the other world to satisfy our natural longings to understand practically the nature of its occupations, or to supply the demands of natural affection?

There can be no question that the basal or foundation purpose of these revelations of the other world was to furnish a picture of the objective reality of personal life after death. To this extent it is an appeal to the natural man, and to this extent an appeal to a kind of self-interest. And for this reason we read in the descriptions of the other world of the sun and moon and stars and landscapes and mountains and hills and gardens and flowers and fields and trees and temples and houses and art and architecture, of birds and animals, and many other scenes common to this world. But when this has been said, nearly all has been said which can appeal to the natural man and to selfishness. And so, in the introduction to "Heaven and Hell," we read, in substance, that these things are now made known that mankind may be assured of the objective reality of personal existence after death.

But this, I repeat, embraces the totality of the appeal to the natural man, and thus to what has been known as "otherworldliness." Apart from this one feature, Swedenborg's descriptions of the other world are, in the main, addressed to the higher or spiritual or unselfish nature, whether they are warnings against evil, as in the descriptions of the infernal world, or appeals to the highest motives of spiritual living, as in his picturings of the beauty of angelic scenery, or his assertions respecting the nature of the angelic peace and joy. The influence of it all is to

lead away from everything that arouses the selfish man's interest. It deals with principles rather than with the mere things that attract the worldly mind, and with motives rather than with mere deeds. It is thus in accord with Swedenborg's refusal to bring messages from the other world merely as an act of personal friendship, or to satisfy the natural curiosity, or to convince the skeptic by overwhelming sensuous proof. We miss in these descriptions the warmth of natural affection, natural human sympathy, such as the imagination of the literary writer would never fail to employ. Doubtless we have sought for this appeal to the natural feelings when we have been called upon to comfort the afflicted ones, or desired comfort for ourselves in our sorrows. We are led away from personalities; away from things to principles; away from natural emotions or affections to rational and at the same time spiritual thought.

As evidence of this, let us turn now to the typical work on the subject, "Heaven and Hell, from things that have been seen and heard."

The very first chapter (which, according to Swedenborg's method, is the most vital of all, the heart and soul of all that follows) declares that the Lord, the Lord Jesus Christ, is the God of heaven. Yes, and as he tells us afterwards, the Power that rules also the hells and the earths. This is more than a cold abstract declaration. Have we fully realized what this statement in the opening and ruling chapter of the book involves? It is intended to set before the mind and heart of the investigator of the great mystery of the world beyond, the thought of the Divine Humanity —the fact that Love Divine and thus Life Divine, and thus Unselfishness Divine, is the secret of it all—is at the heart of any true understanding of the life to come. This opening chapter assures us that if we would have a right understanding of and a genuine interest in this subject, we must have the help of the spirit of the Lord Jesus. We must make His unselfish purpose our purpose, His unselfish life our life. This opening chapter, which, as we shall see, rules everywhere throughout the book, differentiates

Swedenborg's teachings respecting the spiritual world from all other teachings—from spiritism of every degree and from all scientific investigation. It assures us that if we would know truly of this doctrine, we must seek and must do His will. We must be free from the selfishness of otherworldliness.

The same lesson is taught in all the subsequent chapters. The pictures which follow—what we have thought of perhaps as akin to a mere geographic distinction of the three heavens and two kingdoms,—or of heaven as a place rather than a state—the higher heavens on the mountains, the lower on the hills, the lowest in the valleys, and the hells under the feet, are really descriptions of the inner and secret lives and motives of men. We fail to grasp the real meaning and intent of these descriptions of the "things heard and seen," until we apply them, and pray that the Lord will help us to apply them, to our own hearts and lives. Every picture which Swedenborg gives us of the other world and its people must be interpreted by the law of correspondence, and not by the laws of space and time. This fact not only differentiates his descriptions from those which come from all other sources, including spiritism, esoteric or exoteric theosophy, psychical research, or literary imagination, but it compels one who would understand the matter to think of the inner life of character rather than the outer life of external things and possessions. The architecture, the music, the harmony of heaven describe the structure of the regenerate soul; the beauty is the beauty of the Lord. Every feature of Swedenborg's descriptions has an internal sense; and that means internal or spiritual life or character.

And this is the reason why Swedenborg's descriptions find so little favor by the world, and why our own people even find so little satisfaction in them, or read them once, then lay them aside. We share the interest of the world in works like "Gates Ajar," which apply the laws of space and time and matter to the world unseen, but we turn away perplexed from correspondential scenes. And here is the

reason why the false tale has travelled so fast and so far, that Swedenborgians believe the occupations of this world are continued in the next. It is because the world at large and perhaps some professed believers also in their interpretations, have failed to rise above the laws of matter, space and time.

Are we lacking in spiritual perception? We have all heard of the deep joy which Thomas Worcester felt as a student in Harvard when he was reading those musty Latin volumes of Swedenborg—a joy so great, so pure, that his return to the competitions and companionships of his student life seemed almost like a descent into an infernal sphere. Recently I called upon a very aged lady who in the old days attended the church in Boston, and who told me that the effect of the church service upon her was like entering the gates of heaven. And yet the discourses of that day, as we read them now, are very unsatisfactory. Old Elijah under the juniper tree in the desert prayed that the Lord would take away his life, for he was not better than his fathers. Are we better or worse than our fathers, or merely different? It may be well to consider the question.

But is it not clear that in the descriptions of the other world as given by Swedenborg there is no appeal to selfishness, no call to the spirit of otherworldliness? Is not their whole tendency away from all selfishness, here or hereafter? And when we remember that we can take nothing hence with us but the character which we have built up here, and that the only heaven possible there is the heaven chosen here in doing justly and loving mercy and walking humbly with our Lord day by day, what can be the legitimate effect of these descriptions except to call us away from speculations about the future life, and back to our duties here, in remembrance of the sacredness of every day and every opportunity, back to the thought that every place upon which our feet are resting is holy ground? Is not the legitimate effect of what we are taught about the other world, instead of reminding us of what heaven

holds in store in the way of beautiful things or angelic powers or capabilities, rather to recall us to our duties here, making us more conscious of the fact that without the spirit of service to our fellow beings as our ruling affection, and without the inner presence of Him who alone can supply that spirit, no heaven will be possible? Can we read that Memorable Relation (Conjugial Love 1-26), which tells of the effect of the old belief of the joys of heaven as consisting of an eternal Sabbath, or of feastings with the saints, or other sensuous delights, without being brought to judgment? Certainly the effect of Swedenborg's teachings respecting the spiritual world is foreign to the spirit of otherworldliness.

And yet there is another side to their influence, which we cannot overlook, but especially with those who have lived in their atmosphere from early life. Not only are they relieved of the spell of what has been called "the Great Fear"—the fear of death, and the fear born of the old, unworthy conceptions of God and Christ, but there is in them a deeply emotional and sacred appeal, as well as a realistic power. The angels of those little children who have been reared in the atmosphere of these teachings will find in them a confirmation and strengthening of their holy work. The instinct of immortality, proceeding from these angelic guardians, joined with these pictures of spiritual reality, finds in them a congenial soil. And so (as has often been observed), when such have been brought face to face with death, if they have lived innocently and usefully, they have been found not merely free from fear, but even happy in the certainty of the life to come. An example comes to mind. A young wife, in her dying hour, said to her grieving husband, "death is nothing but passing from one room into another."

And not only is this true of those who have gone in the innocence of early life, but of others of riper years. We may recall the statement that among the last words of the Rev. Dr. Frank Sewall were these: "I go hence with joy and gratitude."

Reared in the faith of the New Church, and in the simplicity of the New England ritual, Dr. Sewall has wielded a strong and formative influence upon the organized body of the church and its institutions, but especially upon its young ministers. With all the opportunities which his native abilities, culture and artistic temperament afforded for a large place in the world's esteem, he has never swerved from his loyalty to the vital truths instilled in his childhood. We may not have been able to follow him in his devotion to a certain form of ritual, but now that he has gone hence, I feel impelled to bear witness to his deep and unusual lack of thought for himself, his devotion to the vital principles of the New-Church faith, and his unflagging industry. He has made important contributions to our stores of philosophical thought, to our hymnology, our music as well as our ritual. But he has kept the central and vital things supreme. There is no legacy which he has left the church more tender, more encouraging, more real, than these few words, spoken between the seasons of suffering, "I go hence with joy and gratitude." Many there are who have departed in faith, in trust, in hope, but would it be as possible for one not reared under the direct influence of the New Church to affirm that he was departing *in joy and in gratitude?* That clear picture of the spiritual world, not as a mere place or reward, but as a searching, warning, stimulating principle of daily living he had carried with him through his long life.

We may compare the relation of our teaching respecting the spiritual world to the other doctrines to the relation between the letter and the spirit of the Sacred Scripture. In the literal sense, we read, "the Word is in its fulness, holiness and power." All doctrines are to be confirmed by the letter. So, in one sense at least, the pictures of reality in the future world are the completion, the confirmation, the power, the realization of the thought of the Lord, the Word, and the life of charity. Swedenborg's friend, Count Hoepken, suggested to him that he omit all his pictures of

the other world, and rest his case with the abstract spiritual philosophy. The only reason Swedenborg gave in reply was that he had been commanded by the Lord to publish them. Can we not now see the reason? We no doubt have sometimes wished that the descriptions had been different. They perhaps seem often fantastic and unreal. But is it not because we want the other world to be like this? The descriptions are almost invariably symbolic; that is, they have an internal or spiritual meaning. Are not our objections really objections to an interior life, and a yearning for a life of mere things—instead of states of life expressed in things? And this spells selfishness and otherworldliness. But the Divine Providence in these pictures wisely and lovingly combines realism with spirituality. Death will usher us into a world of intense reality, but a world which everywhere reveals the interior life of the soul, written on the palms of the hands, written in the features, written in the dwellings and surroundings.

Now can we not see why the Lord commanded that these pictures should be retained? Is it not plain that they are a constant rebuke to all selfishness, to that spirit of otherworldliness which in all ages has so often brought religion and the church into disrepute? Swedenborg would not describe the occupations of the other life, not only because he could not (except in the most general way), but because, had it been possible, the result would have been to distract us from our present duty. But as it is, the legitimate effect of his descriptions is to recall the sacredness of our daily work here which we are to do in the spirit and power of Him Who said, "I must work the works of Him that sent me while it is day: the night cometh, when no man can work."

Shall we not strive so to live, day by day, that when our call shall come, whether early or late, whether attended by pain, or weakness, or only weary waiting, we may be able in truth to say, "I go hence in joy and gratitude."

JOHN GODDARD.

POLITICAL INSTITUTIONS IN THE CHURCH.

By the Rev. L. Eric Wethey.

In the present thought of most people, government is political. Laws are made by men versed in legal matters. Newly formed bodies therefore base their procedure upon those of a political or civil order. This is one reason why Church government is also based on political forms rather than upon ecclesiastical forms. The head of our Church is called "President," a political title, carrying no religious idea.

In ancient times the Church preceded civil affairs. The Divine laws given upon Sinai form the true basis of all government. Now the State takes precedence of the Church, as may be seen from the marriage rite, which the State allows the Church to perform, regarding clergymen as State officials for this purpose. Marriage, as we view it, is essentially religious. The Church should have the right in its own name and authority to perform it, the State safeguarding it with the necessary legal protection. The State does not concern itself with the Sacraments, because these are not, for her purposes, so vital, as the marriage ceremony.

In the spiritual world there are two forms of government, ecclesiastical and civil, which exist side by side, each possessed of its own domain. Every angelic community has two rulers, one ecclesiastical and one civil, called the high-priest and the prince (Conjugial Love, n. 266; Heaven and Hell, n. 218). This is because in the Lord there is the Divine Love and the Divine Wisdom forming the two kingdoms of the heavens, the celestial and spiritual kingdoms. This order descending to the natural world gives rise to two forms of worldly government, the doctrine of

which is given us in "Arcana Cœlestia" nn. 10789-10806, as follows, "The things that belong to heaven are called Ecclesiastical; and the things that belong to the world are called Civil." Thus there are laws of Church order and laws of State order. At the present day the State rules over the Church. Both should rule together. This relation, so marked today, has come about through the creation of a non-Catholic State by the Protestant Reformation. The Roman Church has always maintained the right to make her own laws, and has obtained recognition of this right in every country. The Protestant conception of the State has made the State independent of the Church, and indeed superior to the Church.

If we apply these facts to the problem of parish government, we find that our parishes are formed on political lines. Each parish has its president, its governing board, which usually retains the authority to control all parish matters. The pastor is a voting member, ex-officio, and does not take the chair, except in a few places. The real and actual government of the Church rests therefore in the hands of the layman. This is, of course, political order, based on business ideas and methods, for the State from which these methods have been adopted is simply a business institution grown to its modern dimensions. It is the larger business corporation.

It is quite natural therefore that the teachings given in the "Arcana Cœlestia" and also repeated in the "New Jerusalem and Its Heavenly Doctrine" have been received with surprise and protest. They are more Catholic in tone than they are Protestant. We have not seen their meaning because we have interpreted them in accordance with political procedure. But we may see now that there are two kinds of government, each possessing its own features. If it would be foolish to carry religious and ecclesiastical forms and procedure over into the State, so it is equally out of place and harmful to import into the Church, forms that are really political. Our confusion has come about by losing sight of these two kinds of government, and thus

forcing the Church into that situation which only the State can properly occupy. These facts are more clearly recognized in England and Italy, where the Church as well as the State has its own courts for the trial of ecclesiastical cases. The State recognizes these as the Church recognizes those of the State. Perhaps in the future the Church courts and the State courts will work more in harmony together, since religious issues are also involved in moral issues.

There are "two kinds of things with men to be kept in order, those that belong to heaven, and those that belong to the world." Those who administer the former are called priests, and the latter, magistrates. Both are administrative functionaries. The laws that govern in a state should be "brought forward by persons in the realm, learned in the law, who are wise and God-fearing; in accordance with which the king (or ruler, whatever his title) and his subjects must then live." This is seen in the parliaments of Great Britain and of the United States. The law is really made king. The man who reigns as king represents the law that is the true king. Order is maintained by higher and lower ranks, each rank possessing its own insignia and titles, thus making the order visible. (See True Christian Religion, n. 680.) There are therefore laws for the ordering of Church government. In this case they are to be framed by men wise in spiritual matters, in accordance with revealed doctrine, for "priests must teach according to the doctrine of their church." Laws thus framed in accordance with Revelation should be carried out by the whole Church, unless the Church is a disorganized collection of self-governing bodies.

There is a similarity in the functions of a magistrate and priest. Both are in office to interpret and apply their respective laws. Both find people who have their own ideas, whom they leave in peace, provided they do not make disturbances and break the laws that govern external conduct. The State can inflict penalties. The Church can remove the unruly member (Arcana Cœlestia, n. 10798). The magistrate, by virtue of his office, has a final voice. The

priest also has a final voice, being in a sense, an ecclesiastical magistrate. This similarity of functions is inferred in number 10799.

Applying this doctrine to the problem of the parish, we find these general conditions. The pastor has no final voice, no right of final decision. In some cases, his absence would make hardly any difference to the proceedings. He can vote, as if he were a layman, which is equivalent to the magistrate voting with the jury. In cases of serious disagreements the pastor and his ecclesiastical jury may come to a deadlock, neither have any court of appeal, as they should have, because we have not given to our General Pastors any right of supervision. For this reason they are very general Pastors, and by no means Bishops. They do indeed preside, but this is as much a civil as an ecclesiastical function. Parish disagreements, for lack of a higher court of appeal, usually end highly unsatisfactorily to both parties. The principle of order is not here established. Our General Pastors should have the right to supervise in the respective associations over which they preside. Usually business men conduct our parishes and have the final disposition of most matters. The constitution may give the parish committee authority over all matters. The pastor has no distinctive governing powers. He can but vote for or against. His office not yet being clearly understood, nor established, he himself seems somewhat lost, to say nothing of the parish. In a purely business organization the highest office is that of Chairman or President. There being no such office as that of Pastor, this form of organization has no need to consider this office. The idea of such an office does not enter into any business decision or procedure. But when in a Church organization there come together the two offices of Pastor and President, there is a collision. And as has happened the business ideal absorbs the ecclesiastical ideal. Having imported political methods into the Church, the position and function of the office of priesthood is not recognized; it does not belong in a business organization, it is not needed there. The whole

Church must come to recognize that in the Church, there is such an office as the office of the priesthood, and respectfully deliver into its keeping what in a purely business organization, it may retain for itself.

There is one parish where the following order exists. Here the pastor is the head. He has the right to appoint the members of all committees, including those of the vestry or council. These appointed committees then elect their own chairmen and other officers. The pastor's appointments are confirmed by vote of the parish at its meetings. All committees report to the pastor. In this way the pastor is able to keep in active service the very best men, preserve order, avoid frictions, and gain the immediate response of the whole congregation. The rights that belong in a civil organization to a civil officer have here been handed over in the Church to the pastor. In a business organization reports are made to the president or chairman. In this Church all reports are made to the pastor who also takes the chair at the annual meetings. In this way the pastor has his finger on every key and can gain a more rapid response from his congregation and its various committees. It is really a Church organization. These points are suggested in order to emphasize that there are two forms of government. We need Revelation to guide us in the formation of ecclesiastical government, for its whole purpose is spiritual. Revelation is needed also in forming civil and political government, but its field lies more in the worldly domain, and its purpose is natural. Our plea is to liberate the Church from its too political structure.

Present parish organization is a mixture of two kinds of government, with an overwhelming emphasis upon the political feature. This mixture is carried into the higher bodies of the Church. The General Council is a mixed body. The General Convention also consists of a President, General Council, a committee of General Pastors, a Council of Ministers, and a general body, all of which must be telescoped together before any joint action is accomplished.

A house of clergy and a house of laity might form a better order.

A word concerning voting. True government is not dependent upon votes. Parties are. To vote on matters of doctrine which are revealed seems hardly proper. While of ancient origin, voting is only a means to obtain public opinion. (Apocalypse Explained, n. 147). Too often more reliance is placed upon votes than upon principles of true government. There seems to be no reason why we should not make use of the principle of casting lots. It is used in the spiritual world, and was used in the election of Matthias to fill the vacancy caused by the death of Judas Iscariot, as well as in the inauguration of the New Church priesthood (True Christian Religion, n. 695). This principle might be used in many situations. The point in its favor is the leaving of final decision to the Lord's Providence. It places in His hands the issue to be decided. One knows the result beforehand when evil men are left to vote for themselves. It takes a spiritual man to abide by a deciding lot.

To commence a more efficient and active life in the Church and in its parishes, attention might be paid more to these principles. Place the pastor at the head with his cabinet, vestry or council, around him. This cabinet should not claim all authority unto itself, for then neither pastor nor congregation are necessary, and in any case are both subject to its rulings. Discontinue the office of presidents in favor of chairmen, in order that the two forms of government shall not be mixed and thus neutralize each other. Give the pastor his proper place. By recognizing these two kinds of government, as also the fact that the New Church has been subjected to political dominion, we may see more clearly the meaning of the chapter on Government, and see our way more clearly to its establishment. It is the function of the ministry, through the command given it by the Lord Himself, to go forth and preach His Gospel, and administer the Sacraments, so that people might be led to heaven. The problems that arise in the

effort to preach the Word, are concerned with the reception accorded this teaching, and with the manner of its delivery. The preacher of the Word in China has different problems to face compared with the preacher of the Word in America. It is his business to study his people, and reach them with the Divine message in the best possible way. The whole work of any parish must therefore locate itself round this central idea. Every committee must remember that its work is not to hamper the delivery of the Divine message, but so to comport itself that the delivery of this message may be unrestricted. Conditions commonly obtain which prevent the delivery of this message, or certain phases of it. Committees frequently imagine they are responsible for what is taught, but they are not. The ministry is responsible for this, for which reason the Lord established it. The committees of any parish are responsible to the Lord for seeing that every means is provided whereby the sure and safe delivery of the message which the Lord has for men is assured.

It is interesting to note in this connection that there were no parish councils, no committees, when the Apostles went forth to preach the Lord's Divine Humanity. No man controlled them. They had a free hand. They went where they would, preached the Gospel, healed the sick, without any committee to order them about. "The Lord worked with them, confirming the Word with signs following." But the time soon came, when in gathering people into the Apostolic churches, other hands must be requisitioned for service. Of this we read in the sixth chapter of the Acts of the Apostles:

> In those days when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the Word. And

the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid their hands on them.

Behold here the first parish council of the Church in Jerusalem. Note the qualifications of the men, and the method by which they were appointed to office. The qualifications were laid down by the apostles, as also the number to be chosen. They were chosen by the multitude and confirmed to the work of the church by the laying on of hands and prayer. Doubtless the Apostles would have refused to consecrate any of these men had they not come up to the qualifications they laid down. In this beautiful manner, these men, known for their religious devotion, were consecrated to a work that is essentially religious, lifted out of a mere business environment into the holier relations of the "Father's business." Does not this afford us an excellent precedent to follow in the formation of Church committees? It provides a religious tone to what otherwise is usually a business consideration only. It is worthy of our attention. This body of men now formed to assist, not to resist, the Apostles, are to help forward the work of delivering the Gospel by every means in their power. Appointed and consecrated by the Apostles they remember their functions. They are appointed to see that the work of the Apostles is helped forward, not restricted nor hampered. Theirs is not a work of controlling, but of assisting, while the work of the Apostles is to deliver the Divine Message.

It has come about in these days that committees often form a resistance to the real ministry of the Word. They get in the way of the Divine Influx which can only descend into ultimates as the ways are kept wide open, and effort made to obey the message. Parish councils need to have the right viewpoint as to their function, which is to make it possible always that the Word is preached without hindrance, and then to remember that the preaching of

this Word rests with those who have been ordained into the Lord's priesthood. The Apostles at first had no councils or committees to control them. They went out with power, conquering, and to conquer. When this body of men were set aside for the work, they were so filled with the Holy Spirit and wisdom that, as we read on, "The Word of God increased; and the number of disciples multiplied in Jerusalem greatly."

L. Eric Wethey.

THE JUDGES.

(The Word as a Whole: Second Series, VII.)

By the late Rev. George S. Wheeler.

DURING the era which ushered in the period of the Judges, Moses had profoundly impressed upon the Israelitish consciousness the thought of God and the sense of obedience to Him. This impression was deepened by Joshua. Knowledge of the law, worship and allegiance to God formed the primary motives of Israelitish life.

Joshua left the people settled in tribal allotment, and united through relationship and the common bonds of worship and defence against their enemies. The Tabernacle at Shiloh was the centre of the national life. The government was a theocracy pure and simple. The only foundation was the living and true God. This was the condition at the time of Joshua's death, and for a short period thereafter; and we are told that the Israelites "served the Lord all the days of Joshua and all the days of the elders that outlived Joshua." Then "there arose another generation after them, which knew not the Lord."

Under Divine command, Judah, aided by Simeon, had overcome their enemies in the South and West, had secured Hebron and established Caleb there. But the other tribes only partially conquered their enemies, and ended their conflicts by making league with one enemy after another, and dwelling with them in differing degrees of friendly alliance. Thus the people "did evil in the sight of the Lord," they "forsook the Lord God of their fathers. . . . and followed other Gods." "Every man did that which was right in his own eyes." Consequently "there was no open vision" in those days. (I. Sam 3: 1.)

"Nevertheless, the Lord raised up Judges which delivered them out of the hand of those that spoiled them." The accounts of the Judges are very fragmentary. They are compiled from more full records, and give narratives in such brief form that many links are missing. It is a story in which the impression of conflict, "evil in the sight of the Lord" and chaos predominates. It was a transitional period. It was an era in which the worship and allegiance to the one Lord God was brought into contact with ancient and firmly established idolatries, with consequences that were largely disastrous. It was a period of marked variety and intensity of human feeling, and full of stirring and dramatic incident. The consciousness of the higher Divine guidance grows dim and torpid, and for long intervals is nearly obliterated. It is an age of heroes and hero worship. Great emergencies arose, and certain great men arose to meet them. In a sense these great men shaped and created whatsoever the people as a whole contrived to do or attain. There is protracted struggle, sometimes fierce, between the Israelites and the conquered races. Each great man came to the front through inspiration from Divine sources. The degree and object of the inspiration was not to teach truth or to prophecy, but to direct to action for a specific end. The end attained, the great man remained a "Judge" or "Ruler" over that section of the country which had been the scene of his exploits, with a greater or lesser influence extending to far away districts, according to the strength and wisdom of his personality.

A complete and orderly history can not be looked for. The events are not given in chronological order. There are mixtures of dates throughout. The numbers given are not strictly to be relied upon, but must often be regarded as "round" numbers, used from some association of ideas, and the whole book is a series of sketches arranged not according to sequence of time, but according to sequence of ideas leading to the establishment of the monarchy and that phase of development in the individual man and in humanity at large which this section of the Word repre-

sents. All the incidents contained in the book of Judges and the two books of Samuel derive their importance not from the historical occurrences themselves, but from the fact that all those occurrences represented states of growth in the Lord's life on earth; in man and in racial development. In the Word taken from Genesis and up to the time of Solomon, we have the people—the "chosen" people—ruled successively by patriarchs, priests, judges and kings. Politically these differing forms of government indicate the stages of their national growth. But, taken in a deeper spiritual sense, they indicate the decline of the people from a higher and purer state to one external and artificial; while at the same time the stages of this decline in their larger bearing represent preparatory processes of development that are essential in the true growth of humanity and of the individual man.

We must bear in mind that this "chosen" people, i. e., the Hebrews, Israelites and Jews commonly called the Semitic race (though they form but a branch of that race) were the only people ever living under the form of pure theocracy.

The change from a theocracy to a monarchy inevitably involved a change from purer and more simple forms of life to those more complex and artificial. Theocracy was internal, monarchy was external. The external gains the upper hand; the internal recedes into the background. The period of theocracy covered the stages of nurture from Abraham to the close of the sojourn in Egypt and of instruction in the law of the Divine and the reception of the sense of the ought and ought not from the exodus to the death of Joshua. This period embraces what is equivalent to the infancy, childhood, and boyhood, of the individual man and of the human race. During the successive steps of this period it is the patriarchal or parental *experiences* of nurture that sink deepest, and form the foundation for after-manhood. The rewards, punishments, peace, distress, wealth and poverty are indelibly stamped upon the volitional part, and constantly recur in the songs and re-

flections of later periods to serve their use of strengthening and modifying. But the stage of instruction when Moses the "Lawgiver" is ever present and Joshua directs against specific enemies, is a stage where the intellectual activity is primary and the volitional is secondary—relatively passive and receptive. The instruction, though given from a Divine source and with the authority of the "Lawgiver," yet comes from without in the form of knowledge revealed and stored in the memory for the test of future experience and growth. There is no internal or living perception of truth. Instruction is given in formulated terms which contain and reveal the truth, but those terms must be put to the test of experience through the voluntary action of obedience and practice before truth is actually perceived and realization in character and genuine development can come. These preliminary "authoritative" stages, during which the fundamental rules of life are being impressed upon the mind—and especially the memory—precede and prepare the way for the period of the Judges. But that period itself, with its chaotic states, its lapses in obedience, its weakening of tribal and racial bonds, and its sporadic leaders, who "judge" and rule for the given crises, is representative of that psychological stage where the opening period of youth finds the voluntary principle becoming active. This period increasingly turns to self-decision and action, doing that "which is right in *its own* eyes." Inevitably the sense of the Divine, the ought and ought not of the law and the limits within which are set the assent of consociation, all that has been taught with authority but which transcends actual volitional experience, begins to wane. The visible and the concrete appeal to the sensuous side of consciousness, self-decision and action according to the formulations of desire, backed by the support of the visible, begin to supersede the sense of the Divine and the "Law." Affiliations are made outside the boundaries of the law. The priestly guards are neglected. Other gods that are "idols" are "followed," that is, self-created standards, accommodating themselves to desire are placed be-

fore the ideals of the "Law." Hence a period of darkness ensues. There is "no open vision," and disturbance, disintegration and affliction arise. All this indicates that apparently descending course which takes place in the opening of the youthful period. In varying degrees the ideal and the law seem to recede into the background and become obscured or covered up, because in the opening of the primary elements of rationality both the self-consciousness which seeks for its own knowledges, and the self-will which would make its own decisions without the restraint of authority, grow apace. And this descent is not only apparent, but actual to the extent that the Divine, the ideal, is actually superseded. Yet, whether the descent is only apparent or is actual, the various stages of this period are essential for the development of those powers of rational discrimination and independence of choice from or out of which is evolved the true man, with his freedom and responsibility:—for man is not really "man" until he has consciously stepped into the freedom of his own action and the responsibility for it. As this is true of the individual it is equally true in the larger circumferences of humanity as a whole, and of the national units within humanity. In the deepest sense the human race as a whole is a unit, and each nation is a unit, possessing precisely the same characteristics, capacities and aims of development on their larger scales, that are found within the limits of the individual man. The parallel is in the development of the universal consciousness with its power of unity in decision and action on the one hand, and the development of national consciousness with its power of unity in decision and action on the other hand. As the larger units are made up of the smaller units, the individuals, their development must of necessity be immensely longer in stretch, because they can only keep pace with the developments of the smaller units of which they are composed. But that this larger growth is an accelerating movement, is manifest from the marked progress of national and international consciousness and responsibility in the last century and a

half. But whether with the individual, the nations, or the race as a whole, the process is the same on greatly differing scales, and the book of Judges under consideration, epitomizes in dramatic form this process of self-conscious formulation and decision to the point of maturity of individual action and responsibility. In other words the title of the book "Judges," gives the underlying principle of what is contained within its chapters. It is a representative or symbolic description of the growth of the powers of judgment and decision to the point where the selfhood—the ego—is conscious of its own powers and responsibilities and can clearly see and deliberately select its "king" or ruling motive.

The exercise of the faculties of estimation and judgment, involves the action of the rational; but inasmuch as during the process of this growth the forces most prominent are self-judgment, self-decision, self-action, based upon self-desire which resents the pressure of the ideal and the law, and backed by the support of the visible or sensuous, this rationality misleads, deceives, and perverts, because founded upon effects and desires, and not upon causes and principles. Hence it is not a true rationality, but that primary and apparent rationality, which must appear first, and prepare the way for the deeper rationality which is to follow. This prominence of the self principle inevitably brings to the front all those phases of character that are covered under the sayings "They did evil in the sight of the Lord." "They forsook the Lord God of their fathers. . . and followed other gods." "Every man did that which was right in his own eyes." They were "sold into the hand" of their enemies. They were "afflicted"—were in "bondage," and there was occasional internecine jealousy and strife. They said, "We have sinned." "They cried unto the Lord."

The opening of youth ushers in a period where there must be realization—not in or through others' experience, but in one's own experience, that one may come to the measure of his freedom and responsibility. The freedom and re-

sponsibility are of his ego, his selfhood,—what Swedenborg terms his "proprium," the growth of this period is from self, and for self, and apparently of self. It resents any intrusion upon its prerogatives, and criticises and ridicules any standpoint but its own. It sets its own rules of guidance—hence it rushes into different forms of license, sells itself "into the hands" of various fallacies, comes under bondage to evils, is humiliated, led to see its folly and appeal to the Divine or the ideals, and the law, that authority has previously planted in the memory.

The parallel of this in the larger circle of national life is seen in the fact that as a nation develops its laws and government never take the form of the ideal that has been implanted in the consciousness of the people, but are always modified and adapted to meet the seeming present needs and individual traits of the nation. In other words, the Divine "ideal" and the "law" are made secondary to the cheaper self principle of expediency. As with the individual youth, this inevitably leads into errors which cause commotion in national life, misunderstandings and disagreements with neighbors, and afflictions; and in the sufferings new appeals to the national ideals of the Divine and the law take place. And so in the world horizon of international action this greatest of all units has never yet based the union of its estimation, decision and action upon the ideal of the Divine or the sense of law that has flowed into the universal consciousness, but keeps always within the limits of the expedient, with the result of failures and revisions.

Now always, with the youth, the nation, or the world unit, when the affliction and bondage come, and through failure of the selfish and expedient, the necessity for revision arises, there is the "cry unto the Lord," the appeal to the supernatural, the harking back to the ideal and the law stored away in the hidden realms of consciousness; and in the appeal new and higher principles of adaptation and application reveal themselves to meet the requirements. These new and higher principles are the judges or

principles of higher estimation and judgment, which "the Lord raised up" for deliverance. As each judge spoke and acted to represent some new aspect or phase of the Divine truth, and was the agent for the application of its power to the emergency of the hour, so, in the realization of failure, and the revision it is the hidden element of the ideal, the law, the super-natural, which reveals itself, and shows new powers of adaptation for the relief of conditions brought about by the deceptive rational of self-judgment and action. Deborah, Gideon, Abimelech, Samson,—each principle comes to life and manifests its power of judgment and application. And as these new and higher judgments are "raised up by the Lord," or come as revelations from the ideal, in the *Divine* they supersede and modify in a measure the egoistic, so that the developing selfhood, instead of reacting completely against the Divine ideal and the law, is led of its own choice, to react in a measure *to* them. As a consequence, errors are corrected, "enemies" are subdued, bondage is broken, and peace and harmony reign.

The development of the unit, whether smaller or larger, into the consciousness of its own freedom and responsibility involves this growth of estimation, judgment and decision. If the development is in the line of true humanity, the Christ humanity, inevitably the harking back to the Divine ideal and the law increases; the principles of higher judgment raise the standards; the reaction against is controlled and the reaction to becomes voluntary; the deceptive, apparent, rationality is seen for what it is and displaced, as the men of Benjamin were destroyed; and the unit comes to the recognition of its full freedom and responsibility. In this process, the position and influence of the Divine and the "law" are enlarged and strengthened, by gradually passing from the plane of authoritative teaching from without, to the plane of authority within the experience. Hence, while there is the full freedom and responsibility of self-decision and action, yet the selfhood of the unit reaches a larger freedom and individuality

through realizing that all its decisions and actions should be subject to and in harmony with the spirit of the ideal and the "law"; and it voluntary recognizes their supremacy. Thus the chaotic period of the judges merges into the more full and harmonious period where Samuel, the prophet of the Lord, becomes the guiding influence in the formation of an enlightened conscience. The spirit of the Divine and the law is the life and light of this conscience, hence its office is prophetic in all the experience of self-conscious decision and action and the unit is prepared for that further step, where the first king, Saul, the distinct rule of the self-derived, i. e., one's own standards of right and wrong, assumes sway, anointed by the approval of the conscience.

The distinct relation of the period of the Judges to the growth of our Lord's human has not been attempted. A sense of reverence has prevented. But may not the suggestion be allowed that possibly the period of the judges relates to that process of change in His boyhood experience, where the purely natural and historical concept of the Word—as received from Mary and the Rabbis, gradually gave place through new and divinely enlightened judgments, to a realization of its full divine authority and power. Was it not this, which completely displaced, at so early an age, the deceptive forces of the first apparent rational—the men of Benjamin—and enabled the principle of Samuel to so dominate Him, that at twelve years of age He could say to the learned doctors of the law, "Wist ye not that I must be about My Father's business?"

GEORGE S. WHEELER.

THE POSSIBILITY OF THE SUPERNATURAL.

By John M. Murray.

WHAT is the supernatural?

I am confident that if this question had been answered sincerely, many modern writers upon the subject would never have produced their work. It is a much abused word. Its mention calls up in many minds a weird mixture of superstitions, and gruesome ideas of occult undertakings; or again it is taken as the technical term for impossible mythological happenings which contradict human experience.

The idea of the supernatural held by those who oppose it, and sometimes by those who defend it, takes somewhat the following forms:—The sudden intervention on the part of an all-powerful God into His ordered universe, the breaking of His laws for a higher purpose.

A contradiction of the so-called laws of nature, which yet again in some mysterious way is not a contradiction, a sort of magic particularly favorable to believers. Or, finally, to the Christian world, a general association with the striking occurrences of Bible history.

With such ideas of the supernatural prevalent, can it be wondered that Dr. Gordon will say that miracles cease more and more to be of significance to the modern minister? Can it be wondered either that these ideas are opposed and discarded?

The main difficulty lies in the erroneous distinction made between natural and supernatural things. All that we experience in our everyday life, the world of nature, all that operates from known secondary causes, this is termed "natural." The "supernatural" seems to consist in rare and unusual events, particularly those that can be referred to no

known cause in nature, but which the religious mind ascribes to the immediate intervention of the living God. A doctor heals his patients; we are told this is a natural event. Jesus heals those who suffer; this is a supernatural event. Now as a matter of fact we have no reasonable right to make such a distinction. The religious man has no right to ascribe the facts which have most impressed his way of thinking upon the consciousness of mankind to a different source from that of any of the facts of our everyday experience, or from which all the facts of our experience proceed. He has no conceivable right to limit God's directing action to those certain acts. On the other hand the scientist has no right to deny them, or the possibility of them. Furthermore, he has no right to say that there is no such outside direction in nature. It is not his business to say it.

It is only one certain point of view that conceives the world of nature to be a self-enclosed whole, operating by means of a certain power which exists inherent in material things, and according to great natural laws. Scientifically, we have had no such vision of nature. What is known as natural law is merely the sum total of generalizations drawn from observed phenomena for the working purposes of the student. The laws which science knows are never claimed by the intelligent to be the laws upon which nature operates. We have certain experiences of nature's workings; we have insights into her processes; but we have no adequate knowledge of her as yet which can lead us to conceive of the universe as such a self-sufficient piece of machinery. Therefore, the scientist has no right to state that such and such experiences of men, however striking and unusual they may be, are impossible; and much less to attempt to bar from men's consideration that which is above nature. Rarity and unusualness serve only to emphasize the supernaturalness of an event, if it is supernatural at all. A whale is not more supernatural than a little fish. It would not be, even if it were impossible for scientists to know exactly the origin of the whale. But what makes both the small fish and the whale supernatural is the "life force" which is

incarnated in them, which has raised their physical bodies into their present form from inorganic matter, which makes alive their individual careers in the ocean.

And now we have come to what we mean by the supernatural. The supernatural is the above-nature element in natural things. It is the power which is directing nature; it is the life and ideals of men impressing themselves upon the natural world. Call it life force, if you will, but do not therefore imagine it to be a vague, unknowable power, impersonal and unthinking. The supernatural is living reality, motion, the progressing ideal incarnated in the natural.

For a full view into the meaning of the supernatural we must look into man, look into ourselves. In man's work upon nature we see the continual action of the superatural upon the natural. No matter what our view of nature may be, we must realize that we are not mere cogs in the machine. By our very nature we are operators and administrators. The world of nature is the field which we have cultivated, the clay which we have moulded, the power which we have wielded and applied, the base upon which and out of which we have created a greater world. Nature in her processes will raise hills and mountains, but it can only be through man that cities and cathedrals are builded. Nature manifests her life in towering mountains and endless forests, in the magnificence of tropic growth, and in the infinite wonder of a blade of grass, all in marvellous abundance and profusion. But man converts these same forests into parks. He destroys them to erect cities. From the mountain tops he surveys his dominions. The wild luxuriant growth of the tropics he transforms into ordered vegetable fields. Nature through man is under the direction of a power outside of herself. Into the natural course of events and state of the earth man continually implants a supremely higher order, which nature of herself could never have worked out.

And therefore it is in ourselves and through ourselves that we behold and know the above-nature guidance of the universe. This higher order, this world of the idea, of form, of beauty, of the ideal, which is continually working through

man upon nature, which has throughout thousands of years become clearer to man—this, man has called God. It was not a mere assertion or dogma on man's part; it was not the product of fear, ignorance and superstition; for it was in his life, in his struggle for existence, that man has always known the presence of God.

When man stood before the spectacle of the ever-moving and ever-silent universe, with its infinite processes of beauty and order, he cried out to a supreme being who in the beginning created the heavens and the earth; but this supreme being has never been the God of which humanity has been sure. He is the God of men's contemplative moments; the God whom philosophy has formulated; and therefore He is the only God which men have truly doubted. But man met God in his life as he felt himself the instrument of the great order which was being inscribed upon nature, the transforming force which was raising him toward perfection. In his struggle with the universe, in the toil and glory of his work, in his art, in his science, in his faith, as he beheld that under his hands the real assumed the proportions and beauty of the ideal which was being pressed into his mind from the outside, man felt on his shoulder the hand of an unseen presence, and in his heart the voice of a Great Friend. It is in ourselves that we know that God is present and directive. In our hearts we feel the impulse of his purposes, and as our minds are enlightened we become conscious partakers in his plans. This is the God that man has always known, that man has worshipped; for man has known that this God directs the course of his affairs. Man has worshipped Him under many forms; but under all the forms it has been this God, a human God.

Even those who do not admit any separate personality to God, who make Him man's mind, even those who make Him the most brilliant group of ideals which they know, do they not always behold this above-nature guidance of the world through themselves, the continual realization of those ideals on the face of the earth and in the life of humanity? He was known to those who worshipped their hideous idols

in sincerity. He is the impulse in sincerity of the scientist who seeks to know the truth. Man has always known Him, but the religious man has known Him more profoundly. To religion the inspiration from whence the ideals are drawn, the source of the burning impulse to ascend, is a loving God, a personal God, perhaps a human God, who does not wait to be discovered and utilized, but is ever making Himself known and impelling men's lives. He is not only beyond the heavens of His creation, but He is immanent in every working of nature and in every act of man. His presence makes the supernatural.

Having located the supernatural as that element in natural things which is not of nature, but rather the operative presence of God, there are many questions which we might develop from this position with interest. By contemplating the Higher Power as it works through us, we could learn a great deal of the nature and work of God; by regarding our relationship to him in moral freedom we might realize much of His extraordinary guidance of the human race. But these are questions which have already received a full and sufficient answer in the experience of men and women. That is why we always must revere the Bible and the religion of Jesus Christ. It is the religion of the men who have experienced God, and the God who has experienced Man. And this religion is a mirror in which we see humanly realized the Supernatural which is impulsing our lives onward and upward; it is a great body of human experience with God upon which we may build our own experiences.

Let us, however, pass over these questions, interesting as they may be, and turn our attention to the unusual and striking features of the supernatural, those extraordinary happenings which manifest its presence with peculiar vividness. Despite the fact that these apparently inexplicable events have been a stumbling block to many, even to the extent of discrediting all belief in the supernatural, nevertheless the very strikingness of their character and their freedom from associations with our everyday experiences and our small-world circle of prejudices may help us to see more clearly

through them what this supernatural is, perhaps somewhat of its content and purposes.

These unusual manifestations of the supernatural, which are often inexplicable from the point of view of our experience, are what men call miracles, from the fact that they invariably arouse wonder. The word "miracle" therefore is not synonymous with "supernatural." The supernatural is God's directive presence in nature. A miracle is an extraordinary manifestation of this divine presence, often transcending our knowledge of the modes of nature's workings.

Before taking up our subject definitely we must clear the ground of certain sentimental and dogmatic preconceptions in regard to miracles, which are the ruin of most treatises upon this subject. In the first place, science does not proclaim miracles to be impossible. Let me quote a well-known passage from Huxley, which sums up, I think, the scientific position as to the possibility of the miraculous:—

> Strictly speaking, I am unaware of anything that has the right to the title of an "impossibility" except a contradiction in terms. There are impossibilities logical, but none natural. A "round square," a "present past," "two parallel lines that intersect," are impossibilities because the ideas denoted by the predicates, "round," "present," and "intersect," are contradictory of the ideas denoted by the subjects, "square," "past," "parallel." But walking on the water, or turning water into wine, or procreation without male intervention, or raising the dead, are plainly not impossibilities in this sense.
>
> Indeed, if we have any reason to believe that our present knowledge of the nature of things exhausts the possibilities of nature, we might say that . . . these acts are "impossible." . . . But it is sufficiently obvious, not only that we are at the beginning of our knowledge of nature, instead of having arrived at the end of it, but that the limitations of our faculties are such that we can never be in a position to set bounds to the possibilities of nature.

Secondly, the miracle is not contrary to the world order, nor is it an immediate act on the part of God as opposed to his indirect or secondary operation through nature. Such statements pitifully misuse the word "world order." What-

ever the true world order may be, it is certain that we are only commencing to know it. However extraordinary an event may be, we must nevertheless, at least by faith, realize that it is in harmony with the great working universe. Furthermore, have we any conceivable right to differentiate between some acts as direct on the part of God, and others as indirect? The religious man at least should know no such distinction. To him the world is alive through God, He is immanent in its every movement, and operative through man's co-operation in every event. In the plastic thought-conditions of the middle ages, we are not surprised that these assertions as to God's mediate and immediate modes of operation could be made seriously. But it is more than amazing to find such ideas current today, to behold our theologians vainly attempting to read such a dogma into the nature and God of our experience. It is not at all to be wondered that scientists oppose such ideas; the wonder is that all intelligent men have not discarded them.

And thirdly, miracles are not unauthenticated legends. It is a rightful demand that calls for proof that miracles have actually occurred, that asks whether the evidence is sufficient to make belief in them reasonable, that wonders whether the miracles of Jesus are authentic, or whether they are the imaginative addenda of the first church. Modern scholarship has given a full and sufficient answer to these questions, establishing with reasonable certainty that the miracles of Jesus were regarded as facts by Him and by His disciples.

> Whatever our conclusions as to the historicity of particular miracles, such as the raisings from the dead and the feeding of the multitude, it is certain that Jesus looked to God for amazing things, and that in this faith He was granted amazing experiences.*

Let us not imagine, however, that by discountenancing unfounded objections we have arrived at a proof of the miraculous. As was said before, we have simply cleared the ground of many sentimental prejudices, and laid the

* Wendland's "Science and Christianity."

foundation for a more sincere and common-sense view of the matter. The question of miracles must be brought entirely out of the realm of metaphysics for the present; we must avoid as much as possible abstract definitions grounded only on theological hypotheses, such as the various attributes of God, His omnipotence, etc. Our question can only be answered and realized in human experience, in our own lives. Let us consider it from this point of view.

We may begin by attempting to answer two questions, which I think go to the root of the matter as far as we are concerned: (1) Why should God perform miracles? (2) What good does it do us to believe in them?

(1) Why should God perform miracles? Even if the miracle is comprehended as far as its mechanism is concerned in the universal order of things, it is undoubtedly an extraordinary, perhaps an abnormal, occurrence. By definition, then, it is not the means which God customarily employs in directing men or nature, it is apart from His rule as we know it in the ordered universe. In the usual course of our life we certainly experience no miracles, and apparently the universe as we know it demands no such acts to guide its operation. Now this must bring us to the conclusion that an extraordinary act on the part of God must be a means to meet extraordinary conditions in men and in the universe, and our question becomes more definite, as we now ask, "What are the abnormal conditions which God must meet in these unusual ways?"

Now where in our own lives can we find such an abnormal state of affairs? Let us see. Our bodies would act as the exact instruments of our minds, our minds would order our lives without difficulty according to the highest impulses of the supernatural and according to the highest we read in the universe, we would live in peace and harmony with our neighbors, the whole world would be ordered and divided according to a common sense justice, and all would be operated like a great piece of machinery by the Master Mechanic, if — it were not for the presence of abnormal, destructive forces, a hideous, ever-tenacious disease as it

were, which we call evil. Outwardly we behold it in sickness, poverty, the starvation, the prostitution, which are burdening and destroying men's bodies. Inwardly we know it in our selfishness, in our perversion of the life which we receive from God; at times it seems to come to us from the outside, now like wild, ferocious beasts bent on our destruction, now like a perfume-laden atmosphere which enervates our being; at times we seem to be the source of it. It appears to be the pleasantest way of living.

The nature and origin of evil do not concern us here save as facts of our existence. We live in a disordered world. We are conscious that the God-force within us reveals clearly to us this evil, and struggles against it through us, struggles to raise us above it, to master it and destroy it. "God's work as we know it is not to maintain an order already attained; but it is the development and working out of a higher order."*

And in the working out of this higher order in this disordered world, there is a continual struggle between God and evil. As a general rule, this struggle and the implanting of the higher order are conducted through the lives of the men who are sincerely willing God's purposes. But at times evil becomes so rampant and overwhelming that a stronger means is necessary on the part of God, a man who is completely the servant of the highest, and in whose life God can meet evil as it were in open combat. The mission of the prophet and saint is not primarily to teach men, but to act as the living battle-ground in the combats between God and the darkness.

We all know something of these combats, — and terrible they are, shaking our lives to their very depths. In temptation we truly know God, know the God who performs miracles. We see opposed to the abnormality of the besetting sin an extraordinary act of power on the part of God. Men's lives have sometimes become so sunken in vice that they were in danger of losing their freedom, their manhood, their very existence. And then, in their extremity and

* Wm. F. Wunsch.

despair, the character of the God who impulsed human lives was brought before them, they opened their will to Him . . . and then came such a battle between God and evil as we may scarcely conceive, — perhaps they did not understand it themselves. Other men heard of the experience, and scoffed, and thought to dispose of it all by terming it a "conversion." But the whole course of a life had nevertheless been changed, a man had been liberated from evil, so that in freedom he might work God's will. God had triumphed. That is a miracle.

When a great part of this universal struggle between God and evil is concentrated in a tremendous way in the life of one man, when through him the abnormality of sin is overcome by a great influx of power, we must expect results and manifestations that will totally transcend our own experience and perhaps the previous experience of humanity.

This then is a miracle, the external clash in and through a man's life of the ordering forces of God and the insane, chaotic, destructive power of disorder and darkness. A miracle is the kingdom of God militant.

Perhaps the question comes forward now, "Why does not God destroy all of evil at once instead of going through the present process?" The answer is in the conviction which has burned in men's hearts since the morning of history, that before God we are free. In the midst of this disordered world, we find ourselves in moral freedom. No doubt there are many and grave limitations upon our liberty. But little as our freedom may be respected by men, cramped though it may be by the evils of the world and age-worn conventions and prejudices, diseased though it may be through the excesses of our fathers and the unhealthy environment in which we live, we are nevertheless certain that the God who works in and through us supremely respects this freedom of ours, that he works with us as men and not as toys.

If God were to destroy evil in greater measure than we so willed its destruction in freedom, he would destroy us.

For in its essence evil is in our will, and to destroy our will would mean our total annihilation. Of so great value is our free will in God's estimation, that we feel that he bears with our failings, that he brings Himself into companionship with us, and only destroys evil through us as men and women. The loss of our freedom must in some way imply the failure of God's plans. Else why should it mean so much to Him, and why should he so protect it?

Why should it be so? I can only answer from my experience that it is futile to bestow friendship, power, love upon the inanimate. I think similarly of God. I think men have the potential answer to God in their bosoms, in their freedom. And I believe that for that reason He is leading us into a common, interworking, grander manhood, which will respond fully and in true freedom to His eternal purposes.

This leads us to see what the actual abnormal conditions are which cause God to perform a miracle, that is, meet evil in a direct combat. They must relate to the loss of man's freedom. There are two such states of affairs: (a) when man through his evil weakens his manhood to the extent that his free will is endangered; (b) when evil becomes strong enough to overrule the freedom of those who are willing God's purposes.

These are the extreme circumstances which will bring about the miraculous, in which almost of necessity God must stretch forth His hand in power. They are the principles from which we may develop our judgment concerning the worth and content of particular miracles, and from which we may conclude whether a miracle can take place today. Each of these topics is supremely important and interesting, but the lack of space compels us to deal with each only briefly, with the hope that they may lead others to look more carefully into their respective fields.

Our definition of the miracle in general, and these principles in particular, will immediately discountenance all wonder-working tales which are written only too evidently to appeal to the imagination of the ignorant, such as the

apocryphal stories concerning Christ, and many of the startling incidents in the lives of mediæval saints. We will seriously question every miraculous happening, the result of which could have been attained by means *known to the people of the time*. For instance, I cannot bring myself to believe that in this age of medical achievements, there could be truly miraculous healings; in other words, healing today is as miraculous as it ever has been. For God works through men. The fundamental position is this, that we will reject all so-called miracles which do not proceed from God's direct action in meeting the extreme circumstances mentioned above.

On the other hand, if I believe that in Jesus Christ God fought the supreme battle for human freedom, the failure of which might have meant the loss of men's free will (have we ever stopped to consider what position we would be in today if Jesus Christ had failed?), I cannot but believe also that the extraordinary and mighty acts which he performed were an actual part of this struggle, and therefore have an historic value. The miracles of Christ are without exception tremendously expressive of God's struggle against evil. In His words we have the principles upon which to act in our lives, how to relate ourselves to God and to men; in His actions we have an eternal example, and a graphic assurance of what God has done humanly against evil, and what He is now doing.

It is very much the same with most of the miracles of the Old Testament. Let me quote to this effect from Mr. Best's admirable little book, "Beyond the Natural Order":—

> The Bible is not a miracle book. The theme and outlook of the book are indeed distinctly supernatural, and every page carries the high faith that God has directly to do with the affairs of men, and orders the march of events by the interposition of his providence. But for the most part the method of action is His accustomed action, familiar and expected to this day. It is only of comparatively rare occasion that the governing King is recorded to have accomplished His counsel among men by means so unique as properly to be termed miraculous. There are on the contrary long stretches of Bible history as clear of the marvellous as any

rationalistic critic could demand. The great mass of the miracles of the Bible are grouped in a very few cycles—a circumstance unaccountable if they are simply expressions of the credulity of semi-civilization, which is a constant factor, but entirely explicable if it be admitted that God resorts to miracles only in crises. Among these miracle epochs the chief are the times of the migration of Israel from Egypt to Canaan the times of threatened destruction of Israelitish nationality under the chaotic government of the judges; the times of religious decay, when Elijah and Elisha were the Lord's commissioned reformers; and finally the times of the showing of the Christ and the establishing of His church.

If we believe that the religion of the Bible is God's greatest message to mankind, we must see that this religion He developed through the instrumentality of the Jewish people, and that therefore their welfare and freedom were of the greatest importance. When their own sins or the powerful and hostile nations surrounding them threatened their destruction, when the founding of their nation was opposed by the Egyptians or their own ignorance, clearly the extreme conditions were presented which cause God to act miraculously. Or shall we say, militantly?

As long as there is necessity for the operation of God which is involved in a miracle, certainly there must always be miraculous action in God's guidance of human events. The changed conditions of our day, however, demand a very different type of miraculous action, so different in fact, that several writers of great insight do not hesitate to state that the age of miracles is past; but I think this comes from limiting the miraculous only to the portentous events of Bible history. As long as the strength of evil threatens to thwart God's purposes, so long will extraordinary acts of power be necessary.

But in our day man may co-operate more fully and intelligently in these extraordinary acts of God. In the childhood days of the race, when the mental horizon of men was more limited and their outlook more external, such co-operation was impossible. For instance, in the corrupt age of the collapse of the Jewish nation, it was necessary that

Elijah manifest God's power by striking acts in order to move the people to root out their evils, as was done in the destruction of the priests of Baal. Such an action was imperative with a people who were not moved from their sins by the magnificent orations of an Isaiah. But when through God's constant education men had so awakened spiritually that they arose in a huge protest against the corruptions of the Roman Church, no such portents were necessary for their response to a Luther, and to make the needed reforms. What could only be accomplished in the time of an Elijah by fire from heaven, was brought to pass in the Reformation by God's fire in the words of His servants. The life of Luther is quite as filled with miracle as that of Elijah, and the picture of the great prophet of Israel calling down the fire from heaven before the hosts of the chosen people is no grander than the picture of Luther standing before the council of kings and princes. The only difference is that in Luther's time men could co-operate more intelligently with God in the struggle against evil.

And the great and terrible events which are taking place in the world today, the giant struggle of democracy against autocracy, the organization of labor against greed, the marvellous spread of Christianity in the Eastern nations, can we think of these events as anything else than miracles, external manifestations of the conflict between God and evil?

(II) What good does it do us to believe in miracles?

Let us not demand recognition for the miraculous from sources which might make too uncertain their own acceptability by any considerable admissions. I refer to science and history.

Science is occupied with a study of the external universe, and is erecting with her observations an ordered structure into which she attempts to fit all discoverable laws and modes of operating. We can ask only that she take note that there have been inexplicable happenings. Perhaps some day when her building is large enough she will be able to tell us something of their mechanism.

Similarly with history. It is the study of what men have done in the past. Let history therefore be fair and weigh with justice the evidence for the strange manifestations of divine power which men have experienced.

Neither are we to consider that the miracle was ever a means of inducing belief. It is true that the disciples rejoiced in the miracles of Jesus, but the Jews hated Him for them. Jesus settled the matter once and for all when he said, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

But to the believer miracles are of vast significance. As has been said before, from the very strikingness of their character, the action of God in them may be seen more clearly than in the more usual events of our everyday life. If such events have occurred, it is as much our duty to know them and study them as it is to know and study the inner life of God-filled men. For miracles are God-filled acts. To the unbeliever the miracle is simply a curious feat of magic which he attributes to trickery or to the devil, as did the Jews with the miracles of Jesus. But the believer in them sees a sign, the corroboration of his belief. Not a sign in the sense of an inanimate, though powerful, testimony, but rather a mirror in natural life, in the physical world, in which he sees reflected the truest meaning of his belief.

This is very splendidly illustrated in the first miracle of Jesus. We remember that after Philip first met Jesus he immediately hastened and found his brother Nathanael, to whom he said, "We have found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth." Nathanael, although doubting that any good thing could come out of Nazareth, went with Philip to see Jesus. Jesus saw Nathanael approaching, and said to him, "Look! Here is a true Israelite in whom there is no deceitfulness." "How do you know me?" Nathanael asked. "Before Philip called you," said Jesus, "when you were under the fig-tree, I saw you." "Rabbi," cried Nathanael, "you are the Son of God. You are Israel's king." There is no doubt

that some fundamental experience had taken place in Nathanael's mind while he lay under the fig-tree. This external presentation of his thought, as it were, this association of his experience with the personality of Jesus, was undoubtedly the greatest corroboration which his experience could have received. It is the same with all miracles. The very fact that they have been the extraordinary means by which God has met abnormality of evil causes them to transcend the supernatural in a striking way. Their content is God in action, and therefore there is a great inner meaning in all miracles.

The greatest teaching the world has of the life after death is in the experiences of Jesus in raising men from the dead. What more striking corroboration of a God who is interested in our eternal welfare than the words of Jesus to Martha, "I am the resurrection and the life," which are the inner meaning of the calling forth of Lazarus from the grave? I think we may admit that the feeding of the five thousand taught the people of that age the lesson of God's maintenance of our spirits more forcefully than the sermon on the bread of life. I wonder if in our own experience that miracle has not made the bread of life more living and real for us than the actual text of the sermon.

We have no time to go further into this subject. An interesting attempt to get at the study of the spiritual content of the Bible miracles is to be found in a little book now out of print, but which can undoubtedly be obtained in public libraries, "Miracles Explained," by the Reverend John Clowes.

Does it do us any good to believe in miracles? We cannot do better than close our study with the following paragraph from Mr. Best's book:

> I am fully persuaded that there is gain in believing everything that is true, and loss in disbelieving the slightest fact that has been or is. The universe is the sum of all truths, and the man who has refused—though under disability of the most conscientious doubt that ever possessed a man's mind—to receive any portion of that sum, has by so much put himself out of parallel

with the universal movement of reality. What the penalty may be, or in how far for the credit of his honesty, a compassionate God may commute an unbeliever's penalty, it is far from me to try to say. But I dare not think that it is as well with any man that he should disbelieve as that he should believe the fact of things.

JOHN M. MURRAY.

SCIENTIFICS:

What Are They, and Where Found?

By William McGeorge, Jr.

HAVING decided to write a paper on Scientifics, I went diligently to work, and spent two months in studying a very great many numbers in the original Latin of the Writings, not only making long extracts from the same, but studying all the important verbs by referring to the "Swedenborg Concordance," the latter being a very essential part of any real study. This is absolutely necessary, because almost all the important verbs are some of those "copious" *Voces* that Swedenborg has told us about in D.*2270. These, because they are not mere words, but spiritual ideas, contain and express so much of spiritual truth, that spirits, when it was manifest to them what fulness (*copia*) flowed into these things which were written by him, not only into the sense, but also into the several words (*singulas voces*) and into the ideas of words (*vocum ideas*), were enabled to observe the inspiration of those things written in the Word of the Lord.

When I was just about commencing my paper, calling attention to some very remarkable and instructive things said about scientifics, I remembered that I had been compelled to change my own views about them, and I recalled that when speaking about them to ministers and other students, they all seemed to have the same idea about them that I had been compelled to abandon; therefore, before

*In the references in this article initial letters stand for the titles of Swedenborg's works as follows: A., Arcana Cœlestia; D., Spiritual Diary; H., Heaven and Hell; P., Divine Providence; S., Doctrine of Sacred Scripture; and W., Divine Love and Wisdom.

writing, I thought it would be the part of wisdom to satisfy myself as to how generally those views were held; and accordingly, I asked the principal leaders of thought in our communion what they understood by "scientifics," where they are to be found, and especially whether they are to be found in any other places than in the Writings.

One answer was in writing; and this I now quote, because it is short and most admirably expresses the generally accepted idea of our most thoughtful people on the subject. I have divided the answer into four parts, and numbered them for convenience of reference, but otherwise have not changed it in any way. It follows:—

[1] I understand "scientifics" to mean truths held not in life, and not rationally, but simply in the external memory.

[2] They are derived from the world about us by the senses, from teachers, from the letter of the Word.

[3] My last statement shows that I believe "scientifics" are to be found in other places than in the writings. In the "Arcana," in explanation of the Egyptian sojourns, much is said about the Lord's receiving knowledges of this type,—certainly not from the writings of Swedenborg.

[4] All minds need knowledges of this type, not only the few who have the writings.

If I had received those answers to similar questions ten or even five years ago, I should have deemed them final and conclusive; but having been led to a very careful study of the subject, I have become convinced that the foregoing and similar conclusions are not based upon what we are taught in the Writings; and it is hoped that others may be helped to realize that the subject of this paper is not merely academic, but is a vital one that demands our most careful consideration. The perfect solution of the whole matter can be found by learning from the writings what we are taught about scientifics, their nature, their scope, and their limitations; the use they were intended to perform, and do perform, when properly understood; and the terrible abuse that may be made of them. I can do no better than to remind the reader concerning what Swedenborg himself tells us about them. They are means of making us sane;

but perverted, they can make us insane. (A. 9922.) They are designed to lead to all good; but can lead into every heresy. (A. 369 and 6071.) We not only all read them, but we are constantly urging our young people to read them, and we reproach them because they do not read them enough. We print and circulate the books containing them, and we regard it as a sacred duty to present those books to others whom we desire to help.

In the circumstances, therefore, does not a most solemn obligation rest upon us to remind our young people, to remind those to whom we offer the books, yea, to remind ourselves, of the instruction so carefully given as to how they are to be used; how we can test them if they seem to teach something contrary to what we know to be right; finally,—and this is the great thing,—what we *must* do with them if we desire to learn and use the Divine truth contained in them? I do not hesitate to say, that none of us, not even the wisest and best we know, are doing this as fully as we should; and that is why the Church does not grow in us, and therefore outside. It is because we are not doing this one thing (which will be treated in its place), that our own people are losing interest, that they do not read as they should, and that our missionaries do not interest others as formerly they did.

It is a very important and vital part of the revelation made to us, that unless we understand our subject, we cannot possibly understand what is predicated of it. If, therefore, we do not know what is meant by scientifics, if we are not generally agreed as to where they are to be found, if we mistakenly suppose that the scientifics of which the very remarkable statements are made that will be adduced are something to be found we know not where, and against which we therefore cannot protect ourselves, of what possible use would it be to treat at all of such an indefinite thing? Instead, therefore, of proceeding immediately to cite, or call attention to what is said about scientifics, let me most respectfully, but as earnestly as the Lord will give me power to do, endeavor to prove from the

Writings themselves, that there are serious mistakes in the above quoted answers, mistakes which I feel sure the writer will admit, when he has given the matter fuller consideration.

[1] I understand "scientifics" to mean truths held not in life, and not rationally, but simply in the external memory.

This answer brings out the vital fact, that scientifics are not matters of life, but simply of natural knowledge (*Scientia*). What Swedenborg calls *Scientia,* is made up of scientifics. But the above definition is too limited. We are told in A. 991, that there are three classes of scientifics, *intellectualia, rationalia,* and *sensualia.* Swedenborg first says that they are all inseminated in the memory; but he immediately adds, "or rather, in the memories." The kind described in the answer only includes the lowest of these three classes, viz., the scientifics drawn from sensual things. The *rationalia,* or rational scientifics could not be taken into the external memory, and most certainly the intellectual scientifics could not. (See A. 2476.) That word "intellectual," when used in such a series, has a very high signification, meaning spiritual in its highest and best sense. I said that Swedenborg tells us that these scientifics are inseminated in the memories. But he writes the word "memory" thus, *Memoria,* i.e., with a capital; and he further tells us that when so written, it *must* not be understood to mean memory; and it therefore behooves us to learn what meaning he does attach to words so marked. Let me ask those who are willing to make some effort to learn, to look in the "Concordance" under the term "Memory," and then determine whether it can be anything else but the understanding. Note how it is formed, and its relation to truth only. Note also, that no matter in which memory a truth may be, nor how holy and profound that truth, even if it ascends to the rank of spiritual truths or cognitions, so long as that truth is only in the memory, i.e., so long as it is not loved and lived, it is still only natural knowledge; and hence Swedenborg's phrase so

often used, and not understood, certainly not properly rendered by the translators, viz., *Scientia cognitionum.* Consequently, all that we merely read in Swedenborg is only such natural knowledge, till it is made of the life, and we have done what is indicated in the concluding part of this article. One of the most remarkable proofs of this last statement can be found at the end of W. 55. After the most profound discussion about God and the "Universe" (not universe) created by Him, we read: *hic modo id sit pro scientia, i. e.,* "let this be here only for natural knowledge." There are only six short words, but it is marvellous how differently they have been translated, because the meaning was not understood.

[2] They are derived from the world about us by the senses, from teachers, from the letter of the Word.

The good friend who wrote these answers does not attach much importance to the use of capitals by Swedenborg, and therefore may mean something different by his word "world" from Swedenborg's *Mundus.* Swedenborg evidently does not recommend things gathered *e Mundo,* but says they only deceive, confuse, blind and falsify; for by *e Mundo* he means from a worldly natural state. I am sure the writer would not advise such instruction. Streets are a part of our world, and Swedenborg speaks of the Jews teaching in the streets; but he adds that streets there mean truths. (A. 2336.) What our children learn in the streets, I am afraid are not all truths, or anything from which truth could be derived.

Swedenborg says that scientifics are derived from the Sensus, but by that word he does not mean the "senses." To learn what he does mean, which would take too long to tell here, the reader is referred to the correspondences of the Grand Man, and especially of the spiritual meaning attached to the five senses, *Visus, Auditus, Olfactus, Gustus* and *Tactus,*—so written, and translated "sight," "hearing," "smell," "taste," and "touch," although we have been warned that words so capitalized do not have, and *must*

not be understood to have, the meaning of the same words not capitalized.

If by "teachers" is meant what Swedenborg says they are, viz., "doctrines," it would be all right if there were any sufficient way to distinguish the true from the false. (See A. 2534, 2538 and 3316.) Swedenborg also says that prophets are teachers, but reminds us that there are false prophets. (See A. 2534 and 3010). In A. 2400 he tells of other teachers, but says that they are those who know truths, but are in evils. In A. 2761 he tells us, that the rider who falls backward is a teacher. Both of these last two classes would be very dangerous. But he gives us some more very important instruction. Thus in S. 26 and 52 and P. 162 we are told that the Lord alone teaches; and in A. 5952 we are told how the Lord teaches; and if we took that instruction into our minds, we should be prepared to understand why Swedenborg teaches by scientifics.

I agree that scientifics are derived from the letter of the Word; in fact I should go further and say, that they are derived from the internal sense of the Word far more than from the letter, and aptly clothe the most Divine truths; but scientifics from the Word are so designated, to differentiate them from other scientifics; and I am sure that the writer who made this answer, would not claim that such scientifics and those found in the Writings are identical or equal in holiness. Every word, letter, jot and tittle of the Word of the Lord is holy, and those scientifics have infinite meanings; which is not true of the scientifics found in the Writings, holy and sacred as I believe them to be. If the writer assumes that by the "world," "senses," and "teachers" spoken of in this answer, are meant the physical world, the corporeal senses, and human teachers, then I say he is mistaken; because if we believe our inspired scribe, persons and things are never treated of in the Writings.

I perhaps ought to add, that one other of our most prominent leaders, of whom I asked the same question stated

above, gave it as his opinion on the matter we are now discussing, that scientifics were to be found in literature, and works of science. I cite this, because I find it to be an expression of the general thought, but unfortunately, thought not based upon a careful consideration of the instruction given us upon this subject. Thus, choosing from hundreds of similar statements, in A. 6023, after telling us again what we are told so often, that scientifics are not truths of themselves (*ex se*), that a scientific is a general truth, and only a vessel, we are specifically told that it can hold within itself truths as well as falsities, and this with immense variety. This statement is made more explicit in what follows, where we are told that into a certain scientific can be initiated and brought together truths in immense abundance; and then a little later on we read: "that the same *Scientificum* can be filled with falsities in immense abundance." Again, in A. 6917, we are told that scientifics contain innumerable truths, and manifold goods (*bona multiplicia*). Could such statements be made of anything to be found even in Shakespeare, or in Swedenborg's scientific works? In this same number we are told something that will be well to remember. After saying that "Scientifics in themselves are not truths, nor are they falsities," it is added: "but they become truths internally in those who are in truths, and falsities internally in those who are in falsities." Thus, the apprehension of scientifics, and the application made of them, will depend upon the state of the one who receives and thinks about them.

[3] My last statement shows that I believe "scientifics" are to be found in other places than in the writings. In the "Arcana," in explanation of the Egyptian sojourns, much is said about the Lord's receiving knowledges of this type,—certainly not from the writings of Swedenborg.

We are standing here on very holy ground, and as we are instructed, must needs put off the sensuous things of the natural, and must not think of this Divine matter from sensuous things. (See A. 6844.) I shall answer, there-

fore, in words drawn from the revelation made by the Lord; only premising, that while, of course, the Lord did not receive His knowledges from the Writings, which would be putting effect for cause, He did receive them from the Divine Source of the knowledges conveyed in them. I must confess to be a little disturbed by our friend's answer; and it may be useful for us all to learn and to reflect reverently upon what we are taught on this subject.

The writer did not give the numbers in the "Arcana" to which he referred; and I cannot turn specifically to them. In A. 1461, what is meant by the descent or journey of Abram to Egypt is explained; and we are told that it signifies instruction in spiritual knowledges from the Word. But this brief statement cannot be understood until we have learned what is meant by "instruction" and by the "Word" (*Verbum*). Perhaps it is sufficient to say here that we learn in A. 3066, "that no one is ever instructed by means of truths, but by means of the affections of truth." *Verbum,* or the Word, as we understand it, had not been written in the time of Abram; nor was that Word, when written, made flesh. But Divine Truth is eternal, and always was and is; and the Lord made that Divine Good. Great confusion of thought results from our confounding in our minds what is said in the Writings about *Verbum,* i.e., Divine Truth, with the written Word, which in A. 2894, Swedenborg calls the Holy Scripture (*Sancta Scriptura*) to differentiate it from *Verbum.* One evil that results from this confusion of ideas is, that we fail to note what we are told in this same number, that by *Verbum* is meant *all* truth concerning the Lord and from Him, also *Revelatio.* This last statement will not convey a true idea to those who attach no importance to the capital letters; but when they have investigated the matter, and learned that that word, so written, means influx, they will not only have obtained a new idea, but will be prepared to understand what we are taught as to the way the Lord was instructed, in what follows. Let it be further noted, that in A. 1461, we are also told, "the Word itself is from

the Lord through Heaven" (*ipsum Verbum est ex Domino per Coelum*). Consider this statement, and say whether you can form any rational idea from it, taken literally. Did our Bible come through heaven? But we are told that *Coelum* does not mean *coelum*. If it does not, it behooves us to learn what it does mean; and we shall find that the *Coelum* here spoken of, means the heaven of the internal man; and with that idea in our minds, we shall instantly perceive the real truth taught, that all Divine Truth is from the Lord, that if it reaches us at all, it must come through the internal man, but that it cannot unless we keep the door open between the internal and external man.

We are told more about the instruction of the Lord in A. 2500 and 2551. In A. 2500 we read:

> What pertains to the Lord's instruction in general, the quality it must have been, from this chapter, in the internal sense shines forth, viz.: *that it was by continuous revelations,* and thus through Divine perceptions and spiritual thoughts from Himself, i.e., from His Divine, which he implanted in Divine intelligence and wisdom, and this continually to the perfect union of His Human with His Divine. *This way of becoming wise is never possible to any man,* for it inflowed from the Divine Itself, which was His inmost because of the Father, from whom He was conceived.

From this short passage we can learn some very important things. Thus, first, we see it stated that His instruction was by continuous revelations; and then the last few words show that by this process of revelation was meant influx, for it now says that "it *inflowed* from the Divine Itself." The last italicized words tell us in the strongest terms, that the Lord's way of instruction, whether in scientifics, or anything else, was not the way of men. There is a correspondence between the process of man's regeneration and the Lord's glorification; but a vast difference in degree separates them.

In A. 2551, every word of which should be read and carefully pondered, we are told still more emphatically, that the Lord did not learn as men do. We read:

> In what manner the Lord by degrees, *sicut adolevit* (not merely "as He grew up," as in the Library Edition, but) as He became

rational, made the human, in which he was born, Divine from His own proper power, thus in what manner by natural and spiritual knowledges (*scientias et cognitiones*), which HE REVEALED FOR HIMSELF TO HIMSELF (*quas Sibi Ipsi revelavit*).

If man should do that, he would become the veriest devil.

While reading this number, note that "the internal sense of the Word is especially *pro Angelis,*" not "for angels." Note also the joy and delight which angels have in cogitating about these Divine things, and that by so doing they are instructed and perfected. Do we experience such joy and delight? If not, we have not yet attained that angelic state of mind which will enable us to understand the Divine Truths contained in the Writings, and yet which those Writings teach we can attain, if we take the proper steps, but never, until we love to cogitate, or think spiritually about the scientifics in which that truth is contained, as in vessels. Note that near the beginning of this number we read:

> The reason of its being thus presented in regular order, in the internal sense, how the Lord perceived and spiritually thought concerning the doctrine of faith, and concerning the rational as to whether it should be consulted (or obeyed, *consuleretur*) *is that it is angelic to cogitate of these things in such a series.*

Remember this in connection with what is said at the end of this paper.

It may help us to undertake the attainment of the angelic state of mind spoken of above, if we note that in the very next number, A. 2552, we are instructed that while perception is there shown to be such a heavenly power, and that it is from the Lord, it is said to be *the response to cogitation,* and that without cogitation, there can be no perception. Elsewhere we are taught, that while devoutly cogitating, looking to, and imploring the Lord for help, there is influx or revelation from the Lord; and this is the Word or Divine Truth, which imparts to us the noble faculty of perception, and enables us to apprehend and understand the truth. However the case may be with men, I think

that those who accept the Writings as truth will conclude that the Lord did not derive His knowledge "from the world about us by the senses, from teachers, or from the letter of the Word."

[4] All minds need knowledges of this type, not only the few who have the writings.

That is unquestionably true; but they can be found nowhere else. It was to meet this great need that the revelation was made in the Writings. If these indispensable knowledges could have been obtained otherwise, there would have been no necessity for the revelation. We all know, and will doubtless cheerfully admit, that the Lord, who is the very soul of use, would not perform any work of supererogation. My study of Swedenborg has convinced me, that he neither would nor could have devoted so many years of his life to a like work. I am also convinced, from my knowledge of the character and ability of the writer of the four answers we have been considering, that they were made without sufficient thought and study. I know that he does not consider the Writings unnecessary; and yet that is the only logical deduction from his answer.

I can conceive of the argument being made, that all which has been said and implied about scientifics to be found in the Writings may be true, but it does not follow that there are not other scientifics to be found in literature generally, and in the other ways indicated in the foregoing answers. But I am constrained to say that there is no real basis for such an argument; and perhaps it will be sufficient to adduce only one reason, because to my mind that single one precludes the necessity for considering any other. Moreover, a purely natural reason or argument would perhaps better meet the very natural considerations advanced in the above answers, than many spiritual reasons which appeal more strongly to myself.

We do know beyond all question, that Swedenborg calls his own statements scientifics, because he has chosen a very

well-known and most distinctive one, viz., "that every man is the neighbor (*Proximus*)," that could be found nowhere else, and in A. 6023, as stated above, he says that into that scientific could be initiated and brought together truths in immense abundance, citing a number; and then goes on to say, that the same *Scientificum* could be filled with falsities in immense abundance. We also know that he speaks of scientifics from the Word, and scientifics of faith, but never at any time speaks of scientifics from any other source. We also know that he has predicated very much about scientifics, so much, that it takes nearly forty pages in the "Concordance" to cite briefly, and I regret to say, in many cases too briefly, the passages in which he predicates about them and scientific truth. In view of all this, and of the rule he so frequently and urgently lays down, that we must understand the subject if we hope or expect to understand what is predicated of it, is it conceivable that he would violate his own rule, and make all this predication about a subject which was not even before him, which consequently could not be before the reader, and which the reader would not know certainly where to find? If scientifics are to be found, as indicated in the foregoing answers, many could not have been in existence at the time Swedenborg wrote; so I ask again,—and I want every reader of this to ask himself,—whether it is even conceivable, that Swedenborg would have written so much, and in such positive terms, about a matter that was not before him, one which he therefore did not and could not fully understand? When we come to consider some of the wonderful statements made about scientifics, I trust that the impossibility of any such course will be fully manifest.

In A. 233, where Swedenborg is explaining that it is as impossible to explore the mysteries of faith by scientifics as it is for a camel to go through the eye of a needle,—and by those who will take the pains to learn the signification of a camel this will be seen not to be a mere simile or comparison,—he cites a scientific which any "attentive" reader will at once recognize as one that could be found

nowhere else, and then proceeds to show, how many and different conclusions can be drawn from it, some almost wholly false, some false in part, but all needing the response to cogitation to be spoken of. I do not cite it all, because the limitations of this paper prevent, and because I know that nothing here written will avail in the slightest degree, except to those who have sufficient love of truth for its own sake to be willing to make some exertion to find it for themselves. Moreover, I do desire to use the present space to call attention to the remarkable prophecy in the concluding part of this number, which has been so sadly verified, causing what we call the Church to be divided. But the real New Church, that Church which is to be the crown of all the Churches, cannot be divided. Some who may have supposed that they were in it, will show that it was not in them; and this is to be expected, and is something very different from a real division in the Church itself. After telling us that the real truth of the matter cannot be apprehended from the senses, nor from *Scientia,* or the natural knowledge based on what is learned from the senses, nor from philosophy, he says that, if we consult or are governed by those alone, we would deny the scientifics entirely, "when nevertheless *there are truths IN them.*" It is added: "And it is the same with all the others." Then follows this solemn warning, which has practically been unheeded:

> From these things it is evident, that they who consult (or are governed by, *consulunt,* see "Concordance") sensual things and scientifics concerning things that must be believed, precipitate themselves not only into doubt, but even into negation, that is, into thick darkness, and when in that darkness, also into all cupidities; for when they believe falsity, they also do what is false; and when they believe that nothing spiritual and celestial is given (as to or in the scientific), they believe that only what is corporeal and worldly is given, and so they love whatever is of self and the world, and the evils and cupidities springing from the falsity.

All this was told us in the very beginning of the "Arcana"; and yet, what falsity of doctrine, and what evil

of life, have resulted from the unwillingness of some to see the spiritual and celestial things taught in the scientifics in the second part of "Conjugial Love," and their consequent belief that the corporeal and worldly teachings of those scientifics are the only things to be lived and loved! These deplorable results have come about from believing that only these "corporeal and worldly" things are contained in the scientifics referred to, and the consequent ignoring of the "spiritual and celestial" contents of the same. It should be said, in justice to those who unfortunately have been led into holding these ideas, that it is as impossible for them to see the "spiritual and celestial" things contained in these scientifics as it is for a blind man to see natural light. These spiritual diseases destroy spiritual sight, even more effectively than natural diseases destroy the natural sight. They also prevent the reception of the real truth by influx from the Lord, because, while the Lord is constantly seeking to impart His Divine Truth in this way, and never fails to do His part, our reception of His influx is altogether in accordance with our state as to truth and good, or as to falsity and evil. The presence of the latter precludes the entrance of Divine Truth, or rather perverts that into falsity.

I can imagine the readers of this paper saying that this instruction is neither necessary nor useful for us, because we do not hold the views quoted about the scientifics in question. And yet, is it not a fact, that at least nine-tenths of our ministers and laymen believe as firmly as do those referred to, that those scientifics only teach what is to be found in the literal statements, and that these literal natural truths are really what are taught, because they are of incalculable value in that they all impose some restraint upon very evil natural men? This of course is true. Nay more, we are distinctly told that those who are in evils and falses can only be reached by those scientifics, which are called *false* scientifics; that they are specially adaptable (*aptabile*) to their states; and that it is just possible (*queat*) that such may derive good uses from them. The

fact that those in such evil condition could only be reached or appealed to by these *false* scientifics,—or as it is explained at another time, by scientifics apparently false from a misunderstanding of the terms used, which terms, however, are designedly used, as being the only means of arresting the attention of, and exciting an interest in such men,—this fact I repeat, should not deter us from seeking the real truth in them. (See A. 6917.)

In this very number we are told that to men of the Ancient Church, because of their superior intelligence, these *false* scientifics were seen in their true character as scientific truths. The naturally-minded reader either would overlook this statement, as knowing nothing, and probably caring nothing, about men who lived a very long time ago, and whose relationship to himself he did not understand, or would regard it as something that did not concern him,—which is what I fear almost all of us do, when yet we are thus really told that spiritually or rationally-minded men can see the real truth in these scientifics. Such men are what is meant by men of the Ancient Church. Swedenborg is not writing history, nor facts about historical characters, but is teaching spiritual truth. Are we content to see only the corporeal and wordly meaning adapted to the needs of those in evils and falsities; or should we try to come into the state of the men of the Ancient Church, that is into a state in which we can spiritually and rationally see the spiritual and celestial things contained in what we have regarded as rather revolting scientifics, having regard to the literal statements only? In any event, let us at least remember the warning conveyed to all by the Lord in the truth revealed by Him in A. 233 as above cited, that if we believe and really cherish the falsity, that only the corporeal and worldly things we see in the scientifics are all that is really contained in them, we will *do* the falsity; and further, that if we believe that there is nothing spiritual and celestial in these scientifics, then we *do* believe as above, and this leads to love of self and the world, and of the evils and cupidities taking their origin in that falsity.

In another paper I may point out how the Lord directs us to test these scientifics; and I believe that it is a perception of that truth which has protected not only our own people, but the innocent among those who believe or think they believe the extraordinary perversions of truth cited above. But however that may be, must we not all honestly confess, that the failure to see the spiritual and celestial in these scientifics has most certainly produced the state of thick darkness spoken of,—doubt, denial, yea, even earnest protest against printing some things in an invaluable and indispensable work,—when the real fact is, a fact which I trust may soon be acknowledged, that the scientifics most earnestly protested, are those that contain the purest and most comforting truths to us, when our eyes have been opened to see the spiritual and celestial things contained in them, and we ignore the merely corporeal and worldly things adaptable only to very evil men.

WHAT ARE SCIENTIFICS?

There is so much to be said on the subject of scientifics, and such a great need that it should be said, that I find it difficult to be brief. In a future paper, if such is desired, I shall cite some of the marvellous, and in some cases the apparently contradictory things told us about scientifics, which would have been of little or no value until we had firmly fixed in our minds what it was that Swedenborg was discoursing about. Before proceeding to answer the question constituting the headline to this paragraph and a part of the general title to this article, it should be said that Swedenborg nowhere calls scientifics "memory-knowledges." He would not do so, because that designation is not complete. It does not specify of which memory. Cognitions are memory-knowledges also—but of the interior memory. I have been surprised to see that, in a note to A. 24 of the Library Edition, the translator attempted to give definitions of "scientifics" and "cognitions," when in that very number Swedenborg has given his own, viz., that scientifics are the knowledges of the

external man, and cognitions those of the internal man. In trying to understand exactly what Swedenborg meant by his word *Scientificum,* it should always be remembered that no such word can be found in any lexicon of Swedenborg's time, which is true of many of Swedenborg's distinctive words. He coined this expression himself from the noun *Scientia,* meaning "learning" or "knowledge," and the verb *Facio,* "to make," the word literally meaning "a maker of learning or knowledge," or "that which makes," etc. That Swedenborg did not intend his word to mean "a maker of learning," is very evident from the great distrust displayed all through the Writings, of human learning and the "learned," the *Eruditi,* so designated, and constantly denounced. The fact that when calling attention to this word he writes it capitalized, *Scientificum,* shows that it must not be taken literally; and we need to read all that he says about scientifics, to enable us to form any rational idea of his meaning.

It will serve to convey a very simple idea as to what scientifics are, to say that they are parables. We know that it is recorded in Matt. xiii, 34, "All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them." We are taught all through the Writings, that there is no other way of teaching the multitude. Those who first heard, could not apprehend more than a very natural truth. In Mark iv, 33, where a similar statement is made, we read: "And with many such parables spake He the Word (i.e., Divine Truth) unto them, *as they were able to bear it.*" In Matt. xiii, 13, Jesus Himself tells us why He taught thus: "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand."

We know that the Lord would not have spoken the parables at all, unless He knew that they would perform a use even though not fully understood at first, or by the first hearers. We also know that He knew that they could be understood by His true disciples in all times, those who not only heard, but kept and did His word; and in v. 16

we read that He said to the original disciples: "But blessed are your eyes for they see; and your ears for they hear." Divine Truth always must be conveyed in this way, and the cause of this necessity, and how it is met, has been shown. The Writings are not a mere commentary on, but the "Opening of the Word," and must necessarily follow it in every respect. In any event, I am sure that the humble and devoted "Servant of the Lord," would follow his Master, and would not seek to improve on the method which Divine Wisdom had declared was the proper and only way of imparting truth. He therefore taught in scientifics, which are all parables. Some of them, fortunately for us, and especially for our fathers, carried the real gist of their spiritual contents in the letter; or as it is said, the letter was in agreement with the spiritual sense; and we are further told that whatever of truth is necessary to salvation, is always conveyed in this way. But are we content with being merely saved? Millions have been and will continue to be saved by giving heed to the simple lessons carried in the letter of the Word. Fishes are "saved" by merely permitting them to live in water, which corresponds to the natural truth of the letter. Do we desire nothing more? In short, are we willing to assert that the revelation of *all* the Divine Truth contained in the Writings was unnecessary? That is what we practically do, if we take the position that there is no necessity of knowing more of that truth than our fathers have seen. Let me ask one final question. Do we dare to say that we understand it all, especially those thousands of things which we are warned can only be apprehended with the greatest difficulty? Do not some of us hope to share the blessing pronounced upon those who had seeing eyes and hearing ears?

Thinking of scientifics as parables, we recall that in Swedenborg's time this manner of writing was the most marked and distinctive. Remember Bunyan and Dean Swift. I do not mention this for the purpose of comparing or likening what Swedenborg wrote with their productions. I simply want to remind you of them, and then to

further remind you that Swedenborg writes much about parables; but does he ever refer to the parables of Bunyan or Swift? Do you not realize that in this revelation, such things are not even considered; and I feel sure that you would all be shocked at the introduction of the slightest reference to them. In a Divine revelation, nothing so ephemeral as the statements in literature or history could be referred to. We only need to read what is said under "World" (*Mundus*) in the "Concordance," to know that nothing thence derived would be mentioned, except in warning to shun it.

I have spoken several times of a very necessary work that man must do for himself, if he really desires to know and understand the Divine truths latent in the scientifics he reads. Let me conclude this paper with only one reference, which I have specially chosen, because it is a wonderful example of *multum in parvo*. I conclude with this, because I want this truth about the absolute necessity of cogitating the scientifics to remain the longest in the memory of the readers of this, and induce action. The one thing to which I would especially like to direct the attention of the reader, is the statement as to how the Lord *never* teaches, and why, thus confirming what is said about His parables and Swedenborg's scientifics.

In A. 5952 we read:

> For the Lord does not *openly* teach anyone truths, but by good leads to cogitating what is truth, and also inspires, unknown to the natural man, apperception and thence election that this is truth, because Divine Truth so dictates, and because this fully agrees (literally, squares, *quadrat*); thus the Lord renders truths adaptable, according to the reception of good by anyone whatsoever; and as this is effected according to the affection of each one, and thus in perfect freedom, therefore it is here said, as it seemed good.

Attention is directed to what is here said about the state or "perfect freedom" in which man is while this process is being effected. This tells us at once that the man must be in the state sometimes called the *altera vita,* incorrectly translated "the other life," and at other times the *Mundus*

Spirituum, also incorrectly translated the "World of Spirits," but really meaning the "state of spirits." We know that this is so, because it is only in that state that man is held by the Lord in a state of "perfect equilibrium," and consequently in a state or "perfect freedom" to make the great election between good and evil, truth and falsity. It is only in that state that he could do what is here indicated, because of the greatly increased powers of understanding obtaining therein.

I gather from what I have been told, that the early readers would practically pass over a passage of this kind, because they would not and could not understand its very important and interior instruction. Not knowing that apperception meant internal hearing, they would not see the force of the verbs *inspirat* and *dictat,* as telling them that what was done was by influx. They had probably all read A. 245, telling how the Lord teaches in the beginning by the most general truths; and they doubtless fully agreed that the letter of the Word is full of such statements as that the Lord curses, is angry, leads into temptation and punishes, and they knew that those statements must be otherwise understood; but I have not the slightest idea that they realized that what they were reading were *like general truths,* and that the same necessity existed as to those, to learn what they really meant.

But I do not propose, because space forbids, the full explanation of all that is contained in this passage, and I even refrain from dilating upon the precious and comforting promises that are implied. Let me simply call your attention to the statement, which from its form admits of no question, "The Lord does not *openly* teach anyone truths." If not openly, then how is this done in secret? Let me first call your attention to what we are told in H. 39 about the "Lord's *introitus* or entrance to angel and to man, and His veriest dwelling-place in them." The angel spoken of is not some body different from the man, but is his very inmost state, that can only be attained together with wisdom, which is the last state of regeneration. The

man, or man on the natural plane, must read and learn natural truths. As he applies these natural truths to life, that is, loves and lives them, the Lord adjoins goods to them. That is the first stage. By these goods, the Lord leads man to cogitating upon the truths he has learned, and in this way he acquires intelligence, and enters the state spoken of, called sometimes the *altera vita,* and at other times the *Mundus Spirituum.* This is the second state. In this state he must continue to cogitate upon truths, in fact it is only in this state and the next that he really does "cogitate," that is, think spiritually. By all the goods which are in him, the Lord is continually but gently leading—never compelling—him to cogitate more and more, what is really truth, not the appearances of truth that had formerly contented him; and as he thus cogitates, and only to the extent of his cogitation, and according to its quality, the Lord approaches the sacred *Introitus* or entrance mentioned above, and by influx, inspires and dictates through the Heaven of the internal man where this *Introitus* is, the Divine truth contained in the scientifics that he has in his *Memoria* or understanding, concerning which he has cogitated. Thus, and thus only, most secretly, unknown to the natural man, the Lord teaches; but this Divine Truth passes through the heavens of the internal and interior man, and descends to the man on the natural plane. The work is therefore both Divine and human. The Lord never fails to do His part; but respecting man's freedom, He can never fully accomplish His beneficent purpose, unless man co-operates and does his part.

If you have not been illustrated, if you have not understood, if consequently you have lost interest and ceased to read, prayerfully ask yourself if it is not because you have failed to do your part, and, spite of the Lord's gentle and patient leading, have *not* really cogitated upon the scientifics stored in your memory.

William McGeorge, Jr.

THE NEW CHURCH AND DEMOCRACY.

By the Rev. Howard C. Dunham.

AT the Centennial Session of the General Convention last year there came with delight to some of the would-be watchers on the walls of Zion a new and inspiring vision of what should be the enlarged breadth and more definite character of much of our New-Church work in the immediate future. For the first three-quarters of the century of organized New-Church activity, there seemed to be little doubt in the minds of the receivers of the Heavenly Doctrines that the organic body which we call the New Church would steadily grow, so that through the power of numbers, and the convincing rationality of its truth, it would mould the life of the world into heavenly order and beauty. All our work and the methods employed were planned and followed with this idea ever dominant. The members of the New Church were as confident on this point as were the Jews that their Messiah would come as a great king, or the members of the First Christian Church that the Lord would make His Second Coming in the clouds of the natural heavens. But for the last quarter of a century serious doubts have arisen, and many of our dreams and visions seem quite upset and without solid foundation. During this period the organization has not been growing in numbers; and even the influence of the doctrines on prominent men and thinkers does not seem as direct and promising as formerly. Recently, the questions have been often asked: "What is the matter with the New Church?" "Why does it not grow faster?" "Are our ministers and teachers doing the work which they should?" "What can we do to make the Church grow faster?" In fact, for some time now the Church has been in a rather disturbed and per-

plexed state, and as it were "waiting for something to turn up," watching for some light that may more clearly and definitely point the way, and show the proper methods for our New-Church activities.

The early New Church thought that its main duty lay in teaching doctrine. Doctrine was taught to all, old and young alike. Nearly all application of doctrine was left to individuals, and was considered beyond the province and mission of the Church as an organized body. Swedenborg was quoted as saying that worldly affairs would go on after the Last Judgment much as before; and in consequence little change was expected in the external world, but great change was anticipated in the character of the religious doctrines which would be held and taught among men. When great questions of our political, social and moral life came up, the New Church felt that she must not so much as touch upon them with a single outspoken word, for she regarded them as entirely beyond her sphere and province. When from Canada to the Gulf this country was agitated, torn and distracted over the great evil of human slavery, the New-Church pulpit was almost as silent as the tomb, so far as expressing any opinion on the subject; and Lydia Maria Child broke with our New-Church people in Boston because the Church refused to denounce and to work against slavery. When at times the great evil of intemperance has been a theme of unquestioned and pressing importance, the New Church, beyond teaching and inculcating individual temperance, has hardly so much as said a word in favor of taking the curse of the liquor traffic entirely out of the social community. The tariff, however unjust and burdensome upon the masses, the Church has hardly so much as alluded to. The land question, involving the way in which what the good Father above gave for the use of all is most unjustly held by a few,—a question which is now rapidly coming into public view,—the Church does not feel it incumbent upon her to consider in the least, except so far as to permit, under much protest, a few brief articles to appear in the *New-Church Messenger*.

At the California Association Meeting in San Diego, in 1916, an unusual paper was presented by the late Rev. Charles Hardon, showing that as "all religion has relation to life" the province of the Church includes the promotion of all right and orderly life and the pointing out of all that is disorderly and wrong,—a position which sound reason must approve.

At the Convention last year, it was evident that to a very large degree a new point of view and a new spirit had been attained by our general body. Little more than a month had passed since, on April 2nd, President Wilson had made that memorable address before Congress, giving the reasons why the United States had been forced into the war, setting forth the principles which we should maintain in its prosecution, and declaring in effect that we should seek permanent peace by such righteous adjustments of the affairs of nations that governments should inhere in and rest upon the consent of the peoples governed.

The most significant result of the war, so far, has been to bring strongly and most favorably into the foreground the spirit and methods of democracy in contrast with the dark and baleful shadow cast over the world by the spirit and methods of autocracy. The spirit of democracy is now abroad in the world as never before; and all nations are pushing forward to obtain its wondrous benefits. Even the old republics are rapidly extending and perfecting their democratic institutions. These United States have recently made the Senate directly elective by and responsible to the people; Woman's Suffrage is evidently not far in the distance; while perhaps the most fundamental democratic reform of all, just methods in land holding, is coming more and more to the front.

What now is Democracy? The dictionary describes it as "the government of the people." Perhaps the definition given by Lincoln in his immortal Gettysburg Address will be the one future ages will generally adopt: "the government of the people, by the people, and for the people." The definition of the great Italian patriot and statesman,

Mazzini, is even more descriptive of the aim and method of genuine democracy: "the government of all the people, through the people, under the leadership of the wisest and best."

Democracies almost inevitably look to the welfare and progress of the people. Their very safety lies in this direction. Demagogues may obtain control for a time; but the people soon find that demagogues lead them only into bondage and trouble. The effort in all successful democracies is to throw off all low, selfish leadership, and to seek that which is high and unselfish,—or the "wisest and best" as described by Mazzini.

An excerpt from the *Christian Register,* reprinted in our *Messenger* of July 18, 1917, splendidly sets forth the advantages of democracy in words and phrasing the truth and effectiveness of which can hardly be improved:

> Democracy is something more than a form of government, something more than the freedom people gain to govern themselves, something more than the leveling of privileges and the breaking down of ancient narrowness of prerogative. The most impressive and fruitful part of democracy is its human economy. It brings all the resources of all people into what is far more than a melting pot. It utilizes the infinite possibilities of human nature. It enlarges the area of choice. It abolishes human waste. It discovers power which under the best conceivable order of society otherwise would be undiscovered. It develops, creates, what the most careful selection and culture could not bring to fruitage. It is a natural order displacing artificial order and broadening to the full extent of human life. What makes it of such inspiring quality is not that it takes away superiorities and excellencies in abolishing their exclusiveness, but that it opens the door of these superiorities to every human being. Democracy is universal human opportunity. It does not level downward; but it does give entrance from every lower level to every higher level, so that the real levels in humanity shall be reached. This shows what equality really is. It is not the spurious thing which, merely by claiming, people can be credited with having. It is not the impossible thing which in loose discourse it appears to be. The only equality meant by democracy is every person's equal freedom to make of himself all that is possible.

Probably never were the advantages and excellencies of democracy better put in so few words.

What now has the New Church, that heavenly city of the soul which is in the process of coming down into human life, to do with democracy, or any particular form of earthly government? It seems now to have far more to do therewith than the receivers of the Heavenly Doctrines have hitherto been aware of. The Apostle John was given to declare in that sublime prophecy of Revelation: "I saw a new heaven and a new earth;" and also that he saw "the holy city, New Jerusalem, coming down from God out of heaven." New-Church scholars have considered the new heaven and the New Church in an abstract manner at great length; but they have somehow overlooked the new earth, apparently regarding it as something of very secondary importance which through the ages would take care of itself and reflect the progress of the new heaven. But is not this an error? Is not this an overlooking of the teaching of the fundamental New-Church doctrine of degrees: that the higher degrees are built and rest upon the lowest degree as upon a foundation; and therefore that the lowest degree is built and developed as the basis, containant and firm support of the higher degrees? Consequently, must there not be an entirely new earth built, brought into order, and developed as the basis and seminary of higher things, before a New Church and a new dispensation can come into any large and normal development?

It would seem as if the very force of circumstances, or the logic of events, has now given us to see that such must be the case. The New Church can not possibly flourish in a world such as we have known. Consider for a moment the fact that the new truth has obtained real permanent hold only in England and America, the two freest and most advanced nations of the earth. Though there were able and widely-known men who became receivers in Sweden, Russia, Germany and France, the doctrines could not prosper in an earthly atmosphere that was hostile to freedom.

The great war in which we are now engaged, which was

forced upon the world by the lingering remnants of autocracy, is, under Divine Providence, a war to advance the principles and objects of the Last Judgment. It is a war to advance the principles of democracy. It is a war to further the development of a new earth. It is a war to prepare this earth to become the basis and seminary of the all-glorious new heavens.

Now in the New Church we do not assert that democracy is the highest form of government; for constitutional monarchy and patriarchal government, operated by regenerate men, may be of a higher order than democracy; but we do contend that democracy is that form of government which most thoroughly and effectively develops the natural plane, which will best make the new earth, upon which the New Church and the new heavens can rest and flourish.

In his works of religious illumination, Swedenborg speaks of princes and monarchial forms of government in the heavens, and has little or nothing to say about democracy. Hence some have inferred that from a heavenly standpoint democracy had no very important position and use. But most of us have come to estimate very highly Swedenborg's opinions and judgments even when not directly influenced from above. And that democrat of the democrats, our highly esteemed brother in the New Church, the late Hon. John Bigelow, when writing his biographical notice of Swedenborg, did not fail to find and incorporate what Swedenborg had to say on this point. Pausing at Rotterdam in 1736, Swedenborg made a record of his admiration of the republican institutions of Holland, in which he discovered (to use his own language) "the surest guarantee of civil and religious liberty, and a form of government more pleasing in the sight of God than that of absolute empire." He adds:

> In a Republic no undue veneration and homage are paid to any man, but the highest and lowest deems himself the equal of kings and emperors. . . . The only being whom they venerate is God. And where he alone is worshipped, and men are not, is the country most acceptable to Him. . . . They do not abase themselves under

the influence of shame or fear, but may always preserve a firm, sound mind; and with a free spirit and erect air may commit themselves and their concerns to God, who alone claims to govern all things. Far otherwise is the case under absolute governments, where men are trained to simulation and deceit; where they learn to have one thing in their thoughts and another on their tongue; and where, by long habit, they become so inured to what is fictitious and counterfeit, that even in divine worship they say one thing and think another, and try to palm off upon God their falsity and adulation.

"This," says Mr. Bigelow, "was strong language to use at a time when all Europe save the small states of Holland and Switzerland were under the rule, practically, of absolute monarchs."

How marvellously true and pertinent seem these words of Swedenborg, written nearly two hundred years ago by a man reared under and familiar with absolute monarchy, even in the bright light which this great war of absolutism versus democracy has caused to shine so vividly in our own minds!

The result of our study, as must be evident to those who have followed our line of thought, is that the New Church and democracy have close and important relations. Democracy is the means whereby the way is being prepared for the New Church.

Now it is utterly unreasonable and incomprehensible that any high and valued state of life should look with unconcern and indifference upon any great factor in its promotion. If we are to trust either Swedenborg's judgment, or our own rational intelligence, democracy, or the government of and by the people, is an institution favored of God as a means of bringing men into an orderly, progressive and heavenly external state. Therefore it is the interest and duty of the organized New Church to favor and promote democracy in every right and feasible way. Instead of striving to build abstractly somewhere way up in the mental heavens, far above the average range of thought and interest, as there is much reason to think that we have in the past been trying to do, our work in the light which

now shines upon us lies right here at hand in this world, in bringing men into orderly and happy states, in building heaven here upon earth, in bringing the Heavenly Doctrines into daily life and applying them to the moral, social, economic and political problems of the day. Democracy, it is now evident, in any large and true sense, means equal manhood vote; in my opinion it also means Woman's Suffrage. It means that governments shall derive their powers from the consent of the governed. It means the initiative, the referendum and the recall. It means the abolition of all unjust tariffs and taxes, all special privilege, and the exploitation of the people to benefit a favored few. It means an entire revision of the land-holding laws of the world, so that what God has given for the use of all can be obtained by each and every one. Reforms in these lines are the things which are making a new earth, without which there can not be a New Church and a new heaven in any large sense. Therefore should not the receivers of the Heavenly Doctrines, or the organized New Church, do everything possible to favor and promote this splendid work of democracy? This is not saying that all our work has been wrong. There surely must be the study and teaching of the Heavenly Doctrines; and there must be individual regeneration. But where it would seem that we have failed is in the concrete application of those doctrines to life in general, to social, moral, economic, national, and international life. As our Savior so pointedly declared to the Pharisees of old, so may we not now regard Him as saying to us, professed receivers of His New Church: "These ought ye to have done, and not to leave the other undone"?

If this paper is correct in its line of thought, then democracy is the strong right arm of the New Church, operating in ultimates; and it becomes imperative for New-Churchmen to support this right arm persistently in its noble work of uplifting humanity and preparing the way for the tabernacle and church of our God to dwell among men.

HOWARD C. DUNHAM.

THE DEEPER USES OF ASTRONOMY.

By Asa E. Goddard.

IT is a time when food values demand a great deal of attention. Every important article of diet has been carefully analyzed, and its relative importance in sustaining and strengthening the body accurately determined. In the case of mental food a similar process has been employed. Some studies have been practically eliminated from many schools, and other subjects adopted in their stead. Another study may be considered of doubtful utility to the majority of pupils, and the teacher may be put upon the defensive to show why this subject should be retained. The position of astronomy in some respects is unique. It is absolutely essential, and there is a constant call for experts in its various branches. The subject is therefore taught in the colleges, and thorough training given to the few who elect it. It has also become a popular subject for general reading through the influence of the many excellent articles in our periodicals. But as a school subject it seems to have scarcely held its own during the past half-century. Why is Astronomy, once considered so important as to be a required subject in most of our high schools, and to have been chosen as one of only two required subjects in a great university, now relegated to such a subordinate place? Have we forgotten what Astronomy has done and is now doing for the world? It was by the study of the stars that the Egyptians learned to calculate the overflow of the Nile, and the Phœnicians and Greeks steered their ships. The careful observations of Tycho Brahe gave the material from which Kepler after seventeen years of incessant labor discovered his wonderful 3rd law—"the squares of the periodic times of the planets are proportional to the cubes

of their mean distances from the sun." From this law the mind of Newton evolved the general law of gravitation governing the motions of all the celestial bodies, and Newton's laws of motion are the basis of dynamics as taught to-day. Physics is further indebted to astronomy for the discovery of the speed of light; Chemistry for the discovery of several elements first recognized in the sun; Geology is built upon astronomy as a foundation; spherical trigonometry would probably never have been invented but for its need in dealing with the stars. The sailor is dependent upon Astronomy for getting his bearings at sea. The student of history, or the child reading Charles Kingsley's "Greek Heroes," is interested and helped by knowing the constellations. The most accurate international boundary lines have been determined by astronomers. 30,000 clocks are automatically corrected from Washington every day, giving correct time directly or indirectly to nearly every person in the United States. No subject can give a more complete or better-balanced development of imagination, memory and reason. But it is not to these things, important though they are, that attention is invited. Let us consider rather those deeper lessons taught in the Scriptures and unfolded by Swedenborg, and carefully observe the effect of the study of the heavens upon the minds and character of eminent men.

In Gen. 15 : 5 we read God's promise to Abram, "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, so shall thy seed be." Swedenborg's explanation follows—

> Things internal are brought forth, when any one with his bodily eyes surveys the starry heaven, and thence is led to think of the Lord's Kingdom. . . . The eye itself, properly speaking, is nothing else but the sight of man's spirit brought forth abroad, and this principally with a view, that from things external he may see things internal, that is, that from objects in the world he may be led continually to reflect on the things that are in the other life; since it is for the sake of that life that he lives for a time in the world. Such was the sight of the

members of the Most Ancient Church; such is the sight of the angels attendant on man; and such also was the sight of the Lord (A. C., 1806).

There is not a single object existing in the sky or in the earth, which is beautiful and agreeable, but what is in some way representative of the Lord's Kingdom. (A. C., 1807.)

Again, in speaking of the ancients,

When they celebrated divine worship, they turned their faces to the rising of the sun, because by the rising sun also was signified celestial love; when they looked also at the moon, they were in like manner penetrated with a certain holy veneration, because the moon signified spiritual love; in like manner when they beheld the starry heaven, because this signified the angelic heaven or the Lord's Kingdom. (A. C., 4288.)

Swedenborg also tells us that each angelic society in heaven shines as a star to those below, and again in the interpretation of the account of Creation in Gen. 1, he shows us how the sun, moon and the stars all have an individual application, that when the two great lights are kindled and placed in the internal man, and the external is guided by them, that man then truly begins to live.

Now it is not claimed that we can see in the heavenly bodies all that was opened to the ancients who were possessed of the knowledge of correspondence, nor that we can ever have Swedenborg's power of interpretation; but we can all frequently and reverently look up to the heavens with hearts open to those influences which it was intended we should receive. We can feel something of the Lord's power and wisdom and peace. The numberless stars and endless space give us some comprehension of the infinity of the Lord, while the heat and light of our sun and millions of others proclaim the depth of His wisdom and love. The sense of our littleness causes us to exclaim with the Psalmist,

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou visitest him?

Years ago some of us were singing Christmas carols while Venus in all her brilliancy was shining in the East. We can never forget with what almost overpowering influence the Lord's own words came to us as we were celebrating His birth into the world, "I am the root and the offspring of David, the bright and morning star." Or again when, on the top of Haleakala above the clouds at the close of a perfect night, the milky way as distinct as if painted upon the dark background of the sky, and all the major planets in sight, the same morning star outshone them all, and ushered in the day, remaining bright even after the sun had risen. It was as if we were standing upon Mt. Zion listening to the words of Isaiah, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

Let us turn to see how Astronomy helped to prepare Swedenborg for the lofty mission of his later life. Garfield once said,

> No page of human history is so instructive and significant as the record of those early influences which develop the character and direct the lives of eminent men.

Swedenborg says of himself,

> The Divine Providence governed the acts of my life uninterruptedly from my very youth, and directed them in such a manner that by means of the knowledge of natural things I was enabled to reach a state of intelligence, and thus by the Divine mercy of God Messiah, to serve as an instrument for opening those things which are hidden interiorly in the Word of God Messiah.

In 1710 he writes from London to Benzelius, "I study Newton daily, and I am very anxious to see and hear him." And again in the following year,

> I have been with Flamstead, who is considered the best astronomer in England. . . . You encourage me to go on with my studies; but I think that I ought rather to be discouraged, as I have such an *immoderate desire* for them, especially for astronomy and mechanics.

We know that Swedenborg not only computed tables for latitude and calculated eclipses, but also discovered the only

good method known in his day of reckoning longitude from the moon, and was the originator of a nebular theory of the formation of the planetary systems, which antedated those of Kant and Laplace. These things alone were enough to have given him an eminent place as a scientist, but we must look deeper to see how this scientific knowledge was a preparation for the crowning achievements of his life. Emerson tells us that Swedenborg "stands eminently for the translator of nature into thought." This too is incomplete from our standpoint. Was it not rather because he continually and reverently devoted his untiring energies to unfolding the Divine purpose in the Book of Nature, that he became in the Lord's hands a fit instrument for revealing the interior meaning of the Divine Word? As surely as we know Swedenborg's written rule of life "Diligently to read and meditate upon the Word of God," we may be certain from his own words, and the testimony of those who knew him best, that the unwritten law of his earlier life was Diligently to observe and meditate upon the works of God.

To the casual reader of the nineteenth Psalm the line of thought seems to be broken abruptly in several places, but to the more careful student it appears as a beautiful harmonious whole. May we draw an analogy between this and Swedenborg's life? The first six verses, beginning with "The heavens declare the glory of God; and the firmament showeth his handywork," correspond to the early period of Swedenborg's life when in wondering and reverent admiration he viewed the heavens and all things in nature. Then, starting with the seventh verse, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple," we have the change from the study of nature to that of revelation, but seeing the same God more perfectly. In his ripe and mellow old age, realizing more fully than ever before his dependence upon the Divine and fearing to offend against His laws, we can think of him repeating "Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant

also from presumptuous sins; let them not have dominion over me." And finally comes the peaceful evening prayer of a life well-spent, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

We have, as New-Churchmen, naturally turned to our illuminated seer to find what effect the pursuit of natural science, and particularly Astronomy, had upon the course of his life. We have found first that it produced an intense interest—an "immoderate desire," to quote his own words—for more and deeper study; secondly, that he immediately turned his knowledge to practical use, as service was the key-note of his whole life; thirdly, that he became not merely the "translator of nature into thought," which may be said of many others, particularly the better poets, but that through the reverence early developing in his scientific studies he became finally in the Divine Providence fitted to become the recipient of the key by which all nature and revelation can be translated into spiritual thought.

Now let us quote briefly from a few other eminent men, and from their biographers, to see whether similar effects were produced upon their minds and characters.

The prodigious worker, Newton, said a little before his death,

> I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.

Bishop Burnet said: "Newton had the *whitest* soul I ever knew." We are told that Kepler felt his own humility the more deeply he penetrated the mysteries of the universe, and that he never entered upon the great tasks which he set for himself without previous prayer for assistance from above. Kant, described as a man of lofty character, who hated all flattery and abhorred all untruth, said,

> A view of the starry heavens on a brilliant night inspires noble souls with ecstatic delight. Amid the universal stillness of

nature and the peace of the spirit, the mysterious activity of the soul utters an indescribable language, which thrills, but which human tongue cannot express.

Again,

The two things which fill the spirit with ever new and increasing admiration the oftener and more continuously reflection dwells on them, are the starry heavens above us and the moral law within us. Whoever will suggest to me a good action left undone, him will I thank, though he suggest it even in my last hour.

In some subjects the greatest enthusiasm is shown by novices, but the expressions of wonder and delight in the mysterious charms of the heavens come chiefly from those who have studied them most, such men as Kant, Kepler, Laplace, the Herschels and Swedenborg—men who sought the truth with the deepest zeal, who were inspired by it to a life of intense activity and usefulness, who allowed it to shape their characters, and who accepted the great powers bestowed on them as followers of it in humility and thankfulness and brotherly love. While it is true that some puny men have taught certain branches of science in such a way as to lead to atheism, the greatest minds that have been devoted to astronomy have shown that with them at least science and religion were one and inseparable.

It remains for us to see how much we are indebted to this subject indirectly through poets and musicians. Out of hundreds of beautiful passages let us select only a very few to illustrate their uplifting influence. Swedenborg tells us that the star in the east which guided the wise men signified knowledge from heaven. A century before his time William Habington seems to show a glimpse of this knowledge of correspondence in the following lines:—

No unregarded star
Contracts its light
Into so small a character,
Removed far from our human sight,

But if we steadfast looke
We shall discerne
In it, as in some holy booke,
How man may heavenly knowledge learne.

Tennyson was a constant observer of the heavens even to old age:—

Many a night from yonder ivied casement, ere I went to rest,
Did I look on great Orion, slowly sloping to the west.
Many a night I saw the Pleiads, rising thro' the mellow shade,
Glitter like a swarm of fireflies tangled in a silver braid.

And later in the same poem we see the effects of his meditations in the wonderful lines:—

Yet I doubt not thro' the ages one increasing purpose runs,
And the tho'ts of men are widened with the process of the suns.

The oft-quoted lines of Ossian can scarcely be equalled in grandeur:—

O thou that rollest above, round as the shield of my fathers,
Whence are thy beams, O sun, thy everlasting light?

Perhaps the time may come when some other mind equally impressionable may with the knowledge of Swedenborg be able to tell in verse equally grand the answer to these lines—how the Divine Love and Wisdom of the Lord, the source and centre of all spiritual life, appear to the angels embodied in a sun, which acting through the natural sun creates and sustains all life upon the earth.

You are all familiar with Joseph Addison's beautiful ode

The spacious firmament on high
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.
Th' unwearied sun, from day to day
Does his Creator's power display,
And publishes to every land
The work of an Almighty Hand.

Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth;
While all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

What tho' in solemn silence all
Move round this dark terrestrial ball;
What tho' no real voice nor sound
Amidst their radiant orbs be found;
In reason's ear they all rejoice,
And utter forth a glorious voice;
Forever singing, as they shine,
"The Hand that made us is divine."

Who has ever sung these words as immortalized in Hayden's "Creation" without feeling an uplift from this exalted theme? We see in this, as in multitudes of other beautiful passages, how the poets, so frequently the leaders in spiritual thought, derive much of their inspiration from the quiet contemplation of the heavenly bodies. The Great War is turning the minds of thousands to thoughts of a higher life, but at what a fearful cost! The Lord has provided better means in great abundance to turn our minds to Him. The grandeur of lakes and mountains is open to many, the perfect flower of the field can at times be seen by most people, but the splendor of the heavens can never be more than temporarily obscured by clouds for anyone, and the reverent soul can always find its rest in the "perpetual presence of the sublime." The poet and the musician spontaneously break forth into song, and give us delight just in proportion as our souls and theirs are attuned to receive the finer influences from above. "The Heavens are telling the Glory of God," and the powerful refrain "The Wonder of His Work displays the Firmament," were not composed, and could not have been composed, by any but a devout mind, nor can they fail to impress minds equally devout.

You remember when the servants of Swedenborg came to him in sorrow, thinking that they must leave him, because people were telling them that their master did not attend church, and therefore was not a Christian, Swedenborg's answer in part was "wherever a voice of thanksgiving is sent up to Him who is the Giver of all good, there is His church." Let us close with a Psalm of Thanksgiving.

O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

O give thanks unto the God of gods: for his mercy endureth for ever.

O give thanks to the Lord of lords: for his mercy endureth for ever.

To him who alone doeth great wonders: for his mercy endureth for ever.

To him that by wisdom made the heavens: for his mercy endureth for ever.

To him that stretched out the earth above the waters: for his mercy endureth for ever.

To him that made great lights: for his mercy endureth for ever.

The sun to rule by day: for his mercy endureth for ever.

The moon and stars to rule by night: for his mercy endureth for ever.

O give thanks unto the God of heaven: for his mercy endureth for ever.

ASA E. GODDARD.

RECENT SWEDISH DISCUSSIONS OF SWEDENBORG.

By Alfred H. Stroh.

IN a previous contribution entitled "Swedenborg at Stockholm and Upsala: Evidence Work in Sweden" (New-Church Review, July 1917, pages 381-400), the phototyping of Swedenborg's manuscripts and the publication of his scientific and other early works was discussed. In a "Bibliographical Appendix" references to the literature published in Sweden were included, and in connection with a future article there was promised a second collection of references "designed to illustrate the nature and constantly increasing quantity of recent discussions in Europe and America of Swedenborg's life, works, and influence, especially of the early, pre-theological period, which has of late been awakening much study and attention in Sweden as a result of the the movement to do justice to the memory of a great patriot and investigator."

Taking a wide view of the history of discussions of Swedenborg's scientific works, and of those other early poetical and miscellaneous productions of our many-sided author, I am inclined to emphasize the publication of the texts and translations in England and Germany over half a century ago by J. F. I. Tafel, J. J. G. Wilkinson, Augustus Clissold, and C. E. Strutt. Whether the critical comments of these and other editors and authors of that early period of activity will stand the test of later historical analysis is a question which has never, I believe, been discussed in any detail. I recall how the late Dr. Frank Sewall many years ago requested me to write a review of J. F. I. Tafel's *"Geschichte und Kritik des Skepticismus und Irrationalismus in ihrer Beziehung zur neueren Philosophie, mit besonderer Rücksicht auf Hegel. Zugleich die letzten Gründe für Gott, Vernunftgesetz, Freiheit und Unsterb-*

*lichkeit."** This large work of 458 pages octavo was published at Tübingen in 1834, and together with Wilkinson's Introduction to the "Infinite" defines the position of those early editors of Swedenborg towards the philosophical idealism of Germany and towards the history of modern philosophy. Wilkinson's attempt to treat Swedenborg as the synthesis of Aristotle and Bacon is only partly successful. With the philosophical studies of Dr. Sewall and Professor Hite the critical discussion of Swedenborg's sources in previous philosophical movements has been shown to be a far more complicated problem than the earlier writers supposed. While I am impressed by the question of Swedenborg's influence on Kant, Goethe, and modern philosophy and literature, so strongly emphasized by Dr. Sewall, I hold that far more weight should be granted to the antecedent question of Swedenborg's Cartesian point of departure, and to his position in the history of philosophy precisely between Descartes and the rationalists on the one hand, with whom in several respects he was closely allied, and on the other hand with the idealism of Kant and of the Swedish philosopher Boström.

After all, the production of texts and translations in Europe and America has always kept far in advance of the analysis and criticism of the contents thus printed and made accessible for the student. From what I have heard in England neither Dr. Wilkinson nor Dr. R. L. Tafel were especially interested in Swedenborg's "Principia," their attention having been confined to the "kingdom of the soul" as discussed by Swedenborg in the published and unpublished series of the "Economy" and "Animal Kingdom." Later research has shown that without the "Principia" the later discussions of anatomical, physiological and psychological content are inexplicable, and still more, the various stages of the "Principia" development, as well as of the

* History and Criticism of Skepticism and Irrationality in their relation to recent Philosophy, especially in connection with Hegel. Together with final grounds for [the conception of] God, the Law of Reason, Freedom, and Immortality.

"Soul's Kingdom," show a progress from a monistic to a dualistic system of worlds, substances, suns and atmospheres, which finally, in the theological works, is again reconstructed in the most detailed and comprehensive manner.

The early "Swedenborg Association" in England was dissolved or incorporated in the greater and older "Swedenborg Society," which body finally produced new English editions of the "Infinite" and "Principia," and has also co-operated with the American and Swedish bodies which have been active for some twenty years in promoting the publication of Swedenborg's early works, namely, the Swedenborg Scientific Association and the Royal Swedish Academy of Sciences.

So far as the American movement is concerned, reprints of English editions of the "Worship and Love of God," and of the "Economy" and "Animal Kingdom," appeared in Boston and elsewhere. There was also in 1866 a definite plan to issue all of Swedenborg's scientific and philosophical works in a single series. I have before me a copy of the rare "Propectus" issued in that year by the Boston publishers T. H. Carters & Son, 21 Bromfield Street. They contemplated the publication of an "Introductory Volume," entitled: "Emanuel Swedenborg, the Philosopher, and Man of Science: a Vindication, collected from the mouths of the critics, and the learned generally, by Dr. Rudolph L. Tafel." This volume, later published in Chicago, 1867, by the New-Church publisher Horace Parker Chandler, was to be followed by the whole of the "Animal Kingdom," and of the "Economy of the Animal Kingdom," including also the unpublished parts; and finally the other published and unpublished scientific and philosophical works of Swedenborg. The "Prospectus" quotes a commendatory letter by W. H. Benade, and closes with the statement:

> N. B.—We contemplate the publication of all the *Theological* writings of Emanuel Swedenborg, in a style uniform with the *Philosophical* as soon as suitable revision of the translations can be obtained.

The seven pages of this "Prospectus" for the publication of "The Scientific and Philosophical Works of Emanuel Swedenborg" are prefixed to a longer statement signed R. L. Tafel, filling sixteen pages, and entitled "Ten Reasons for publishing a complete American edition of Swedenborg's philosophical and scientific writings." The "Prospectus" and "Ten Reasons" are so filled with interesting information that they should be reprinted *in extenso* as a document illustrating the hisorical development of the movement in America to point Swedenborg's early, and later, works. Not until the year 1898, when the Swedenborg Scientific Association was organized in New York and later incorporated in Philadelphia, did the organic results show themselves in the publication of several minor Treatises by Swedenborg, and of the works entitled "De Sale," "Generation," "The Senses" and "The Fibre." Other fruits of the movement appeared in Boston, where the Massachusetts New-Church Union and the Rotch Trustees published editions of Swedenborg's "Tremulation," "Ontology" and "Worship and Love of God." The quarterly bulletin of the Swedenborg Scientific Association, *The New Philosophy,* has also spread abroad a knowledge of Swedenborg's scientific and philosophical works by the publication of translations and discussions.

Although the scheme of 1866 to produce Swedenborg's early works in a complete American edition was not carried out, the proposed editor, Dr. R. L. Tafel, in 1868 sailed for Sweden from New York, visiting Ireland and England en route. In New York harbor, on the vessel which was to carry his friend H. P. Chandler across the Atlantic, Dr. Tafel had the intention of saying farewell, but suddenly decided to leave for Europe in order to photolithograph Swedenborg's Manuscripts. This dramatic departure, at which the Rev. William H. Benade was present, marks the conclusion of the Tripod's co-operative work in America and the inauguration of Dr. Tafel's epoch-making labors in Europe as editor of Swedenborg's MSS. in Sweden from 1868 to 1870, of the "Documents concerning

Swedenborg" in London, 1875-77, and of "The Brain" in the same city, 1883-87. The Tripod, or three P's, of preacher, philosopher and printer, worked together for several years after 1868 in the great undertaking of collecting funds for the publication of the Photolithographed Manuscripts, and in their actual publication and distribution, all of which involved the overcoming of extraordinary difficulties in America, England and Sweden. In England such men as the Rev. Samuel M. Warren, one-time Secretary of the Swedenborg Society, Edward John Broadfield, and the Rev. John Hyde, supported the great work of Dr. Tafel in Sweden. When the series of Photolithographed MSS. had been published at Stockholm in ten volumes folio during the years 1869-70 with the title *"Emanuelis Swedenborgii Autographa, Editio Photolithographica,"* Dr. Tafel proceeded to England, in 1870, and later edited the "Documents" and "The Brain," as stated above. The significance of these three series of volumes in the general development of the publication and historical analysis of works and documents by and concerning Swedenborg can hardly be overestimated. In issuing the unpublished manuscripts of Swedenborg concerning the brain and nervous system Dr. Tafel had the co-operation of Dr. Wilkinson, as appears from the dedication to him of "The Brain." In this way the English and American movements met and ever since there has been more or less co-operation, as for instance in the publication of the new edition of the "Principia." This new edition was first proposed and subscriptions collected for it in the American General Convention, but later with the organization of the Swedenborg Scientific Association the project was transferred to that body, and finally the American results were taken over by the Swedenborg Society, London, and the work appeared in two volumes, London, 1912, "translated from the Latin by James R. Rendell, B.A., and Isaiah Tansley, B.A., with an Introduction by Isaiah Tansley, B.A., and a Foreword by Professor Sir William F. Barrett, F.R.S." For the first time Swedenborg's "Minor

Principia" appeared in an English translation, the Latin text having previously appeared at Stockholm in 1908, the blocks for the illustrations of that edition being used in the London edition. Swedenborg's "Arguments" for "The Principia," a preparatory work and also his "Summary," both of which had previously been published by the Swedenborg Scientific Association, were included in the London edition of 1912 in Vol. II. immediately after the "Minor Principia." This work also appeared in 1913, London, by itself with a short preface by Professor Tansley, whose Introduction was also separately printed, with Professor Barrett's Foreword, in 1912, London.

Turning now from the above introductory review of the previous movements in America and Europe to print and discuss Swedenborg's scientific works, the movement in Sweden since the year 1902, inaugurated by the Swedenborg Committee of the Royal Swedish Academy of Sciences, will be briefly described, and the works issued in connection with that movement and planned for publication will be noticed.

The essential basis of the work in Sweden since the year 1902, when the present editor was sent to Stockholm on behalf of American institutions, has been the phototyping of Swedenborg's theological manuscripts. The results and plans there involved have been described in a previous contribution, and it was indicated that the eighteen volumes of theological content may be followed by an additional seven volumes of scientific, philosophical and miscellaneous content, including especially those manuscripts which were not photolithographed in 1869-70. For in the former series of Photolithographed Manuscripts, *Emanuelis Swedenborgii Autographa, Editio Photolithographica,* a selected number of scientific, philosophical and theological works and fragments were reproduced, whereas in the present series of Phototyped Manuscripts, *Emanuelis Swedenborgii Autographa, Editio Phototypica,* only theological works have been included so far. If now the proposed seven additional volumes of varying content be authorized

by the American New-Church bodies interested in this work, the student of Swedenborg's writings and documents will have accessible also the scientific and philosophical materials which explain the nature of Swedenborg's scientific preparation and philosophical development from 1710 to 1744 on which he himself has laid great emphasis in a number of later declarations concerning his earlier labors.

Most of Swedenborg's manuscripts are in the Library of the Royal Swedish Academy of Sciences, Stockholm, and while engaged there in the summer and autumn of 1902 in editing the phototyped "Spiritual Diary" and certain copies of Swedenborg's scientific manuscripts, the work having been in progress on the writer's arrival, there occurred an incident which has led to the most extraordinary results so far as the publication and discussion of Swedenborg's scientific works is concerned. Professor Gustaf Retzius had heard from his printer, Christian Westphal, who was also engaged in phototyping the manuscripts of Swedenborg, of my work on those manuscripts. In the spring of the same year there had been sent to Professor Retzius through official channels a statement from the Swedish Legation in Vienna in which Docent Max Neuburger, of the University, now Professor of the History of Medicine, expressed his regrets that Swedenborg's work on the Brain was still unpublished. Through the printer Professor Retzius expressed his desire to see me, and the result was the appointment in December on the motion of Professor Retzius of the Swedenborg Committee by the Royal Swedish Academy of Sciences. In 1903 the printing of the edition was begun, and in 1907, 1908 and 1911 there appeared in succession three volumes of *Emanuel Swedenborg, Opera de Rebus Naturalibus,* with introductions, prefaces and notes by the Professors Retzius, Nathorst, Arrhenius, and by the editor. These volumes, and the proposed continuation of the series, have been referred to in a previous contribution (NEW-CHURCH REVIEW, July 1917, pp. 397-8).

After 1906 events followed thick and fast. The Swe-

denborg Committee and the Royal Swedish Academy of Sciences took the lead in approaching the Swedish Government concerning the proposed removal of Swedenborg's mortal remains from London to Upsala, and they were transported in state on the Swedish cruiser *Fylgia* and received with imposing ceremonies in the Cathedral of Upsala by the Archbishop of Sweden on May 19th, 1908. These events produced a great discussion in the British and Swedish press, and the address of the Archbishop, J. A. Ekman, in the Cathedral, best explains the state of feeling which had been produced in Sweden:

> The Cathedral of Upsala has opened its doors to receive the remains of Emanuel Swedenborg. They have been accompanied to this place by a procession of honor, and a guard of honor has surrounded them as they passed through the city. The great number of persons in the procession and in its neighborhood testifies that the memory of Swedenborg is held in high honor. It is a joy for the whole fatherland, that this, its widely-renowned son, now at last finds for his mortal remains a resting-place in the fatherland, and in such a place that it is evident how highly his memory is honored. May his remains now rest here in peace for an immeasurably long time! May they, resting in this temple, keep alive his memory in coming ages! May the memory of Emanuel Swedenborg cause generation after generation to thankfully remember the great gifts which God has granted Swedish men—noble and God-fearing minds and habits, sharp-sighted and successful investigations, the victory of love of the fatherland and of genius when the fatherland was in grave difficulties, together with deep thought and an insight into the inter-relations of being. All this radiates from Swedenborg's person and life in history, and has been of great service to the world. May the memory of Emanuel Swedenborg inspire a faithful use of granted gifts for a righteous, unostentatious life and activity, and for the seeking after an uplifting, cleansing, and strengthening connection with the world of God and of eternity!

In 1909 the Swedish Parliament provided out of the public funds a sarcophagus for the remains of Swedenborg, and on November 19th, 1910, the King of Sweden, His Majesty Gustaf V. unveiled the magnificent granite monument in the Cathedral of Upsala, in a chapel near the en-

trance opposite the chapel containing the monument to Linnæus. A few months before, July, 1910, in London, the first International Swedenborg Congress met in celebration of the Centenary of the Swedenborg Society. In July and November, in London and Upsala, there appeared twelve festival publications in honor of the Swedenborg Society and of the great Swede who has given the Society its name and inspiration. Some of these festival publications contain scientific discussions and results, others are *facsimile* reprints of Swedenborg's early works, such as the "Poetical Works," "Select Sentences," "Festive Applause on Charles XII.," "Northern Muse," *"Daedalus Hyperboreus," "Swedenborgiana, Pars I.,"* "Journals of Travel." These seven volumes cover the whole field of Swedenborg's early literary activities not included in the scientific series of the Royal Swedish Academy of Sciences, and were intended to make accessible in handsome style the whole body of miscellaneous early works. The other five volumes were "An Abridged Chronological List of Works by Emanuel Swedenborg," "The Mortal Remains of Emanuel Swedenborg," "Emanuel Swedenborg's Investigations in Natural Science," "Constitution of the Westmanland-Dala Nation," and "The Swedenborg Reformation in Sweden during the early decades of the nineteenth century."

Without referring in detail to most of these editions of Swedenborg and miscellaneous discussions, I desire to call especial attention to the scientific volumes which include Swedenborg's *Daedalus* and Professor Ramstrom's "Investigations," as those two works are closely connected with the future volumes of the Stockholm edition of Swedenborg's texts.

The *Daedalus Hyperboreus,* which Swedenborg produced with the collaboration of his brother-in-law Eric Benzelius, Jr., and the "Swedish Archimedes," Christopher Polhem, will be included in a photolithographed *facsimile* edition in Vol. IV. of the Stockholm series. This reproduction was printed in the year 1910, and in one thousand

copies, half of the edition being reserved for the proposed Vol. IV. and the other half for a volume of the editor's *Swedenborg Archives,* planned to include miscellaneous curiosities and a collection of documentary and historical results. Simultaneously, the Royal Society of Sciences of Upsala used the stone plates to print a special edition of sixty copies and a large edition besides as a festival publication in celebration of the Society's Bicentenary, Upsala, Nov. 19th, 1910. This volume, "The Bicentenary Memorial of the Royal Society of Sciences in Upsala, MCMX.," contains a lengthy Preface by the late Perpetual Secretary, Professor Nils Dunér, with the minutes of the year 1711 and the Constitutions of 1719 and 1728. There are many references to Swedenborg in this interesting volume, and the editorial matter will be included in an English translation in Vol. IV. of the Stockholm series. This volume will include besides the *Daedalus,* a large collection of Swedenborg's early treatises and fragments in Swedish and Latin up to the *Principia* period. Vols. V. to VII. are to include the "Principia" and related works of the period, while the "Economy" and "Animal Kingdom" collections, as published or left unpublished by Swedenborg, will be contained in the succeeding volumes. Professor Peter Klason, of the Technical Institute of Stockholm, has prepared the Introduction for the "Principia," and Professor Hjalmar Sjögren, the Chief of the State Museum of Mineralogy, has made preparatory studies of the mineralogical portions.

Professor Martin Ramstrom, of the Anatomical Institute, Upsala, has consented to co-operate in the editorial work required for those volumes of the Stockholm series which will contain Swedenborg's contributions concerning the anatomy and physiology of the brain and nervous system. Before proceeding to discuss the numerous papers by various Swedish specialists on Swedenborg's early works and scientific discoveries, I shall refer to Professor Ramstrom's remarkable series of addresses and contributions in English and Swedish.

There first appeared a short paper read in the Section of Anatomy at the Annual Meeting of the British Medical Association, London, July 1910, on "Emanuel Swedenborg as an Anatomist," printed in the *British Medical Journal,* October 15th, 1910. Shortly before, at the International Swedenborg Congress, Professor Ramstrom had delivered an address entitled "Swedenborg on the cerebral cortex as the seat of psychical activity," and two years before, in 1908, May 30th, while Dean of the Medical Faculty at Upsala, Professor Ramstrom had delivered an address at the graduation of the Doctors of Medicine "On Emanuel Swedenborg as an Investigator of Nature and especially as a Cerebral Anatomist." This address appeared early in 1910 in print at Upsala, and also a second address, "What Is the Basis of Swedenborg's View of the Brain's Function, and especially of the Cerebral Cortex as the Seat of the Soul's Activity?" This second address at Upsala was delivered on September 17th, 1910, at the Annual Meeting of the Upsala Society of Physicians. On Nov. 19th there appeared in English the festival publication of the University in honor of the Bicentenary Jubilee of the Royal Society of Sciences of Upsala. This event was celebrated in the afternoon, the Swedenborg Sarcophagus having been unveiled in the morning. The festival publication contains Professor Ramstrom's most comprehensive and important work on Swedenborg, entitled "Emanuel Swedenborg's Investigations in Natural Science and the Basis for his Statements concerning the Functions of the Brain." Shortly afterwards there appeared a reprint with an English title-page, the work having had a Swedish title as first issued on November 19th, and as then published was furnished with a preface by the Rector of Upsala University, Professor Henrik Schück. Two years later, in 1912, on October 17th, when Professor Gustaf Retzius arrived at the age of seventy years, there appeared in his honor a volume of the *Proceedings* of the Royal Swedish Academy of Sciences; and among the works therein published was one by Professor Ramstrom "On the Function of the Corpora

Striata and Thalami according to Swedenborg and Modern Research." For a full discussion of Professor Ramstrom's work on Swedenborg, with a translation of part of the last mentioned treatise, see the pages of the *New-Church Magazine* for 1918, to which a synopsis of the great Swedish investigator's remarkable analysis of Swedenborg's discoveries has been contributed.

The special significance of Professor Ramstrom's series of papers is that they show how Swedenborg on the basis of often contradictory and scanty evidence as given in the works on anatomy, physiology and pathology of his times, succeeded with wonderful critical and constructive ability in extracting true theories concerning cerebral localizations and moreover held positions which anticipated the future course of discovery. As Professor Ramstrom will probably present his results in connection with Vols. III. and IV. of "The Brain," left in manuscript by Dr. R. L. Tafel, and in the future volumes of the Stockholm edition of Swedenborg's texts, the English reader will some day have before him these works in Latin and in English with a valuable editorial and critical apparatus.

ALFRED H. STROH.

PSYCHICAL RESEARCH, SPIRITUALISM, AND SURVIVAL AFTER DEATH.*

By the Rev. John Whitehead.

"ON the Threshold of the Unseen," by Sir William F. Barrett, is the most recent work on the evidences for the life after death written from the point of view of psychical research. Professor Hyslop in his brief Introduction says:

> It is the best work of the kind that has ever appeared in English, and readers may study it without offense at either its data or its manner. It is thoroughly scientific in method and spirit, and practices no evasions or subterfuges in the discussion of its problems. . . . The author faces issues boldly and makes no concessions to mere respectability, though not attacking or shunning it.

We find Professor Hyslop's estimate of the book fully sustained by a careful digest of the book itself. The subject of psychical research is regarded by many as the same

**On the Threshold of the Unseen.* By Sir William F. Barrett, F.R.S. An examination of the Phenomena of Spiritualism and of the evidence for survival after death. With an Introduction by James H. Hyslop, Ph.D., LL.D. New York; E. P. Dutton & Company, 1917. 336 pp.; 12mo. Cloth, $2.50 net.

The Gate of Remembrance. By Frederick Bligh Bond, F.R.I.B.A. The story of the Psychological Experiment which resulted in the Discovery of the Edgar Chapel at Glastonbury, Oxford; H. B. Blackwell. [New York: Longmans, Green & Co.] 1918. 176 pp. 8vo., illus. Cloth, $2.00 net.

War Letters from the Living Dead Man, written down by Elsa Barker. New York; Mitchell Kennerley. 1915. 318 pp., 12mo. Cloth $1.25 net.

Book of the Craft of Dying, and other early English Tracts concerning Death, taken from manuscripts and printed books in the British Museum and Bodleian Libraries. Edited by Frances M. M. Cooper. London and New York: Longmans, Green & Co., 1917. 173 pp., 16mo. Printed on hand-made paper, and bound in antique style. Boards, $2.00.

as spiritualism. This is by no means the case. There is, however, much confusion of thought from using the term spiritualism in two different senses: one embracing all that which recognizes the existence of a spiritual world and spiritual beings; and the other limiting its meaning to the seeking of communication with the dead through trance mediums. It is in the latter sense that we use the term in the New Church. In the broader sense all religions are embraced in the term. Spiritualists often claim Swedenborg and a host of Christian and gentile writers and philosophers as spiritualists, because they have expressed a belief in the life after death. This is undoubtedly an unjustifiable claim. Sir William F. Barrett quotes a number of definitions of the word spiritualism: that of Mrs. Henry Sidgwick in the last edition of the "Encyclopædia Britannica,"—"a belief that the spiritual world manifests itself by producing in the physical world effects inexplicable by the known laws of nature"; that of Dr. Wallace in "Chamber's Encyclopædia,"—"the name applied to a great and varied series of abnormal or preter-normal phenomena, purporting to be for the most part caused by spiritual beings"; also one found in the *Spiritual Magazine*,—"a belief based solely on facts open to the world through an extensive system of mediumship, its cardinal truth, established by experiment, being that of a world of spirits, and the continuity of the existence of the individual spirit through the momentary eclipse of death." All these definitions include far more than is usually meant by spiritualism. The general idea regarding spiritualists, or "spiritists" as they are sometimes called, is that of seeking through mediums for communication with the spirits of those who have passed over into the spiritual world by death. These also regard the various psychic phenomena as evidences of their belief. There are, however, great multitudes who believe in the continuation of life after death, and who recognize psychic phenomena as real, but who reject the term spiritualist as inapplicable to themselves. Believers in the teachings of Swedenborg have a strong aversion to

the application of the names spiritualist and spiritualism to them. They differentiate their belief from that of spiritualists, confining the latter term in their usage to those who seek communication with the spiritual world through mediums.

This differentiation of believers in the life after death into two classes is also made by Sir William F. Barrett in the following statement:

> None will find in automatic writing, or other spiritualistic phenomena, the channel for the "communion of saints" which is independent of material agency and attained only in stillness and serenity of soul. For *the psychical order is not the spiritual order;* it deals, as I have said elsewhere, only with the *external,* though it be in an unseen world; and its chief value lies in the fulfilment of its work whereby *it reveals to us the inadequacy of the external, either here or hereafter, to satisfy the life of the soul.* (Preface, pp. xiii, xiv.)

The italics are ours. This differentiation of planes, and the recognition of the fact that mediumship connects only with the external, and does not bring satisfactory results, is the first really discriminating principle we have met with in this class of literature.

In this work Professor Barrett refers a number of times to Swedenborg. He expresses the belief that through psychical phenomena and experiment one can be led to the recognition of the reality of the spiritual world and to the conviction of survival after death; but he discourages the pursuit of deeper knowledge through this means. He says:

> Having attained this assurance, I do not advise them to pursue the matter further, but rather learn more of the spiritual world and spiritual communion from the Christian mystics of all countries: *especially would I commend a book* [The Kingdom of Heaven], *by the late Mr. J. H. Spalding, where the teaching of that gifted seer Swedenborg is luminously and dispassionately set forth. . . .* My little book on Swedenborg may also interest the reader. (Preface, p. xiii.)

Other references to Swedenborg are found, as follows. Referring to Plato's doctrine that the visible world is an image of the world of ideas, he says:

This was very much Swedenborg's view, that the objects of the natural world are merely ephemeral counterparts and effects of things and causes in the more real spiritual world into which we pass after this life. (P. 112.)

Speaking of telepathy, or thought-transference, as a mode of inter-communication in the spiritual world, he says:

In fact they tell us, as Swedenborg told us long before telepathy was discovered, that spirits converse by thought. (P. 243.)

Speaking of the difficulties of intercommunication between the two worlds, he says:

But it is probable we shall never be able to see behind the veil with the clearness and assurance that Swedenborg claimed to possess, although he warned others off the ground he trod. There may be, and are, I believe, good reasons for this obscure vision. (P. 247.)

And again:

One of the immense benefits which Swedenborg has conferred on theology is the shattering of this crude mediæval creed,—not only among his followers, but in a much wider circle. (P. 248.)

Speaking of the communications purporting to come through mediums from great men known in history, after calling them absurd, he adds:

A century before modern spiritualism arose Swedenborg uttered warnings on the delusive character of many of the communications from "spirits."

He here quotes "Arcana Cœlestia," nn. 6192 and 5850; "Spiritual Diary," nn. 1622 and 2686, and "Apocalypse Explained," n. 1182, which show that when spirits speak with man they put on all things of a man's memory and speak from it. "This," he says, "we should now call the emergence of the sub-conscious self of the psychic." (Pp. 258, 259.)

Speaking of the sub-liminal or sub-conscious part of ourselves, he quotes Kant as teaching that this is in communion with all immaterial natures of the spirit world, and says:

> This was Swedenborg's view. He repeatedly states:—"Man is so constituted that he is *at the same time* in the spiritual world and in the natural world: the spiritual world is where the angels are, and the natural world is where men are." (P. 280.)

Many people think that Swedenborg was a trance medium, and was in a trance when in communion with the other world. He, however, teaches that he was intromitted into that world like an inhabitant, yet retaining his full conscious faculties in the natural world. Such people also think that his followers are spiritualists, because he was the means of revealing the existence and nature of the spiritual world and the life after death; but this is as erroneous as it would be to call the Apostle John a medium through whom the Book of Revelation was given. Hitherto psychical researchers have given slight attention to the teachings of Swedenborg, yet his Writings give great light on the important problems of psychical research, being full of references to psychical phenomena. There are very important facts and principles in his Writings which will help to solve the very difficult problems with which psychical research deals. It is very refreshing therefore to find in Professor Barrett's book, "On the Threshold of the Unseen," so frank an acknowledgment of Swedenborg's place in this field of research, and so clear an understanding of Swedenborg's teachings on some of the vital problems relating to the life after death.

Psychical research is doing a very different work from that of ordinary spiritualism. The men engaged in it are highly trained students, embracing, leading scientists and scholars. Many of them began their investigations in a negative frame of mind, but through years of patient and careful investigation they have come to believe in the reality of the spiritual world and the life after death. They have

traversed the dreary desert of trivialities and absurdities found in most of the communications through mediums, and yet have felt that there is some moiety of reality behind the phenomena, however elusive. Moreover psychical research has explored a vast field of phenomena formerly relegated to the limbo of superstition, but now substantiated by an abundance of facts verified in thousands of cases. By their investigations they have proved the reality of telepathy, visions, auditions, and various influences or effects in the world supposed to come from the spiritual world. This investigation has raised psychical research into an important branch of science, which is providing a substantial basis for the reception of Swedenborg's teachings, and confirming the psychical narratives of the Bible. In fact psychical research is confirming Swedenborg and the Bible at many points.

Many New-Churchmen are very timid about Swedenborg's teaching concerning the spiritual world, fearing lest the New Church be regarded as identical with spiritualism. Some do not wish to hear Swedenborg quoted or referred to in sermons, and would eliminate as far as possible any teaching about his intercourse with the spiritual world, lest people class us with spiritualists. In this way, where this spirit prevails, a very important part of Swedenborg's message is eliminated from the public ministrations of the Church. Perhaps these timid souls will gain new courage when they find that psychical researchers are discovering that Swedenborg has solved many of the difficult problems with which they are struggling, and give public acknowledgment of the help which they get from him. Professor Hyslop said to me some years ago, in a conversation about Swedenborg, "Yes, Swedenborg was the first psychical researcher."

The psychical researcher studies all psychical phenomena, establishing the facts by the most rigid investigations, and then draws his conclusions as he would were he investigating any phenomenon in nature. Professor William James, one of the great men who devoted much time to the investi-

gation of psychical phenomena, shortly before his death expressed great interest in some quotations from Swedenborg on automatic writing and auditions contained in an article by me reprinted from the NEW-CHURCH REVIEW of July, 1909, on "Swedenborg's Psychical States and Experiences." He expressed the wish that I pursue the study of these things further.

Swedenborg's office was to unfold the true meaning of the Word of God. It is evident that a very important part of this work consisted in explaining the psychical phenomena of the Bible, the visions, the dreams, the voices heard, the miracles of Moses, Joshua, Elisha, and of our Lord. Swedenborg could not have truly explained these Bible phenomena unless he had been given some experiences by which he could understand their nature. In his explanations we find him constantly referring to his own experiences. He was given many remarkable psychical experiences by which he gained a clear insight into the nature of these phenomena. The world has always been skeptical in regard to these experiences of Swedenborg. Psychical Research now comes forward and shows that these phenomena are real experiences which bring to light the forces and powers of the subconscious realm. Psychical Research becomes a witness corroborating the testimony of Swedenborg; and these two witnesses place the most difficult things in the Bible on the solid rock of actual human experiences. Swedenborg makes known also those principles that enable us to understand them. He gives great light where theologians are in the dark, and where psychical researchers see but dimly. Swedenborg's experiences cover the ground of all psychical phenomena. The Bible gives us the phenomena as produced by the Divine hand through prophets and apostles. The miracles done by our Lord and the psychical phenomena connected with His Coming cannot be understood without adequate knowledge of such phenomena. Dr. Tafel, in the "Documents Concerning Swedenborg," summarizes Swedenborg's experiences before the full opening of his spiritual sight, as follows:

1. He had dreams during several years, by which he was informed concerning the things on which he was writing.

2. He experienced changes of state while writing, and there was a certain extraordinary light in the things written.

3. Afterward he had visions with closed eyes, and light was given him in a miraculous manner.

4. Spirits entered by influx in a sensible manner, indeed the sensation was as manifest as if it had been received by the bodily senses.

5. Often he was infested in various ways by evil spirits, when he was in temptation.

6. When writing anything that the spirits did not like, he was almost possessed by them, so as to feel as it were a tremor or shiver.

7. Fiery lights were seen by him.

(See Tafel's comments on these in the "Documents," Vol. II., part 2, pp. 1082-1089.)

Swedenborg's Writings contain a great many explanations of dreams, their origin and nature. Dreams are now regarded as of extraordinary importance and significance in the realm of psycho-analysis and of abnormal psychology, and they are interpreted symbolically. In his Diary for 1743-1744, called his "Book of Dreams," Swedenborg gives a psychological interpretation of his dreams. He also mentions a number of psychical experiences, a few of which we here quote:

While awake, I was in a heavenly ecstasy, which is also indescribable. (N. 22.)

Both in my mind and body I had a sensation of such indescribable delight, that had it been more intense, the body would have been, as it were, dissolved in pure bliss. (N. 25.)

I heard a noise under my head. . . . Immediately afterwards a tremor came over me powerfully affecting me from the head over the whole body. . . . I felt that something holy had come over me. . . . A most powerful tremor seized me from head to foot with a sound like the concourse of many winds. By this sound, which was indescribable. I was shaken and thrown on my face. . . . I lifted my hands and prayed, when a hand came and strongly pressed my hands. (N. 27. See also n. 147.)

Throughout this diary Swedenborg describes various things seen and heard in his dreams, concerning which he gives a psychological explanation.

In his "Adversaria,"—a preliminary study and explanation of the Old Testament, which has been published in four volumes in Latin, but has not appeared in English—numerous psychical experiences are recorded, including various auditory phenomena, which are described and explained. In regard to Balaam's ass speaking, Swedenborg says that the voice was not heard by the external ear, but by an internal way, although the sound seemed to come from the ass. (See Adversaria, Vol. IV., nn. 7534, 7535.) This raises the question whether the auditory phenomena so frequently described in mediumship, such as raps and other sounds, is really physical or internal. A phonographic record would determine the question. In like manner the camera would test the nature of so-called materializations.

Professor Barrett brings abundant testimony in proof of the reality of various psychical phenomena. The physical phenomena of spiritualism, such as materialization, levitation, handling of live coals, spirit photography, and the moving of objects, he holds as subject to doubt, but inclines to the view that some of these have evidence to support them. Swedenborg in the "Adversaria," before his full illumination, expressed the view that the angel who wrestled with Jacob was materialized. (See Adversaria, Vol. I., nn. 1452, 1454, 1457-1461.) In his published theological works, written after his full illumination, he takes the opposite view, and maintains that all the angels and spirits described in the Bible were seen with the spiritual eyes.

The Bible itself is full of descriptions of psychical phenomena, such as the appearing of angels, the hearing of voices, the abnormal physical effects in nature, as shown in the miracles in Egypt, in the desert, and in Canaan, and the falling of the walls of Jericho. Swedenborg teaches that all these physical effects were caused by the inflow of the Divine power from the spiritual world. Our Lord's miracles of healing, of turning water into wine, and in-

creasing the bread in feeding the five thousand, he explains in the same way. Here a physical effect was produced and manifested materially. While the great majority of cases of so-called materialization now-a-days seem to be fraudulent, yet there is evidence which seems to indicate that material effects are produced in some cases. A study of Swedenborg along this line may throw important light on this problem. He distinctly teaches that the miracles recorded in the Bible were actually produced by causes in the spiritual world. In the first draft of one of his memorable relations, he says:

> The miracles which are recorded in the Word took place by an influx out of the prior [spiritual] into the posterior [natural] world, and they were produced by an introduction of such things as are in the spiritual world into corresponding things in the natural world; for example, the manna—was produced by bread from heaven being introduced into the recipient vessels of nature; in like manner bread and fishes were thus introduced into the baskets of the apostles, which they distributed to so many thousands of men; again, wine out of heaven was instilled into the water in the pots at the wedding where the Lord was present; further the fig tree withered, because there was no longer any influx into it of spiritual nutriment, by which it was fed from the roots; and finally such was the case with the other miracles. . . . Miracles therefore are the effects of the Divine Omnipotence, and take place according to the influx of the spiritual into the natural world, with this difference only, that such things as actually exist in the spiritual world are actually introduced into such things in the natural world as correspond. (Posthumous Theological Works, I., p. 152.)

Let not, however, the conclusion be drawn that these same effects can be produced at this day, as a host of mental-healers, faith-healers, and others imagine, who claim that they can do the works which Christ did, and even greater works. Swedenborg teaches in many places that the age of miracles is past; that the effect of miracles is to close the rational mind. They belonged to a special age, and were done for a special purpose; and when that purpose was accomplished, miracles ceased. (See Invitation

to the New Church, nn. 39, 40, 43, 46, 52, 55-59; True Christian Religion, n. 501.)

Professor Barrett considers the evidence for and against the physical phenomena of spiritualism. He regards many of these as unproved. Apparitions, automatic writing, evidences for survival, clairvoyance, and telepathy, he believes are fully proved. Automatic writing cultivated by planchette he thinks may be used as a means of convincing anyone that there is a realm beyond man's consciousness. Swedenborg tells of some of his experiences in this direction, but says he was not permitted to make known anything through this means, the papers being destroyed. He also teaches that in automatic writing, trance mediumship, and other forms of spirit communication, the spirits actually inflow and obsess the person; and that this is contrary to the orderly way of receiving influx from the spiritual world. There is strong testimony as to injurious results following these methods. In the case of Joseph Hartman, automatic writing led to audible voices, and finally to obsession. At the end of his book, "Facts and Mysteries of Spiritism," he gives a number of cases of obsession.

In discussing the subject of double and multiple personality, Professor Barrett refers to the case of Miss Beauchamp in Dr. Morton Prince's work, "The Dissociation of a Personality." Miss Beauchamp was hypnotized by Dr. Prince; and several different personalities developed. One Dr. Prince called the Devil, of whom Miss Beauchamp wrote: "O Dr. Prince, save me from myself, from whatever it is that is absolutely merciless; I can bear anything, but not this mocking devil." (P. 137.) Dr. Prince's explanation, multiple personality, Professor Barrett rejects as unsatisfactory; and he agrees with Dr. McDougall, that Miss Beauchamp was controlled by a distinct spirit, called Sally. He says: "The case of Doris Fischer, which in many respects resembles the foregoing, lends support to this view, that occasionally a human body may be the seat of a real invasion from the spirit world, a case of obsession."

(P. 137-138.) When I read Dr. Prince's book, I concluded that it was a case of obsession.

It is impossible to touch upon the many interesting features of this book by Professor Barrett. We can commend it as the most discriminating book on psychical research we have ever read. The open recognition of Swedenborg must be of great use in introducing him to many minds. The time is ripe for the stores of wisdom on this subject contained in Swedenborg to be brought forth to view. Swedenborg, confirmed by psychical research, will yet re-establish faith in the psychical phenomena of the Bible, now so widely discredited by learned Christian ministers and by Christian professors in theological schools.

"The Gate of Remembrance," by Frederick Bligh Bond, F. R. I. B. A., is a remarkable story of certain discoveries in connection with an investigation of the ruins of Glastonbury Abbey. It appears that centuries ago there was in connection with the Abbey a chapel, the knowledge of which was entirely obliterated from the written records. Mr. Bond was appointed to excavate the ruins, and in preparation studied all the sources of information he could find; but no mention of "Edgar Chapel" was found. Through experiments with automatic writing, he claims that information was received which led to the discovery of the foundations, even the correct dimensions being given. It would be difficult to determine whether or not some facts might have been gleaned from the numerous books and plans previously studied, which laid the foundation for the automatic writing. The case was passed on by the Secretary for the Society for Psychical Research, which shows that "the matter stands on a fairly good basis in respect of documentary witness," By itself the case is a most interesting one, the communications received being in language suited to the period of the earth-life of the supposed spirits giving the information.

"War Letters from the Living Dead Man," by Elsa Barker, purports to be communications received through automatic writing from an American judge and teacher of

philosophy who had passed into the spiritual world. The spirit claims to have knowledge of the inner or spiritual side of the war, and at the same time to have the power to see what is doing on this side; and he also claims to know the future. When on the verge of telling some important coming event, he withholds the information. He knows many secrets, but will not tell them. The book endorses reincarnation and theosophy. It is written from the pacifist point of view, and evidently expresses the sentiments of Elsa Barker, and not the more masculine quality of an American judge. In automatic writing, of which the two books spoken of above are examples, the spirits flow into and use the memory of the medium, not their own memory.

"The Book of the Craft of Dying" contains several early English tracts concerning death: "The Craft of Dying"; a chapter from the *"Orologium Sapientiæ"* (which is a conversation between Wisdom and the Image of Death); a chapter from "The Toure of all Tours"; one from "The Form of Living"; and "The Lamentation of the Dying Creature." These take us out of the modern sphere of psychical research into the atmosphere of the mediæval church with its preparation of the dying man for his transition. It gives numerous prayers to God the Father, to God the Son, to the Virgin Mary, to apostles, saints, etc. The thought running through the book is that before death the dying person is brought to the acknowledgment of "Holy Church," to reject all "heresies reproved of Holy Church" (p. 67), and to confess faith that Christ died for him and saves him by His merit (p. 69). Sins are taken away by the ministrations of the Church (p. 99). At the present day one would not use as a preparation for death the following:

> In hell thou shalt see more sorrow than man may devise. In purgatory more torment than man may endure. In paradise more joy than man may desire. Hell will teach thee how God shall venge deadly sin. Purgatory will show thee how God shall venge venial sin. In Paradise thou shalt see aptly virtues and good works rewarded highly. (P. 30.)

If one wishes to step into the world of the middle ages, this little book will take him back to the period when the art of printing had just been discovered. The book has a flavor peculiarly its own.

JOHN WHITEHEAD.

EDITORIAL DEPARTMENT

THE BUSINESS OF LIFE.

The business of life, as usually spoken of and thought of, is the occupation one is engaged in to secure subsistence and comfort, and especially wealth. In this sense, the business of life may be farming, or ship-building, or manufacturing, or commerce; or it may be some one of the learned professions, such as divinity, law, medicine, teaching, and the like. In modern times, the business of life has so enormously expanded, and grown so various and complicated, that it would be a difficult task to follow it out into its details. For the mass of mankind, the business of life is working for wages barely sufficient to maintain existence; while for a considerable fraction, it is the pursuit of comfort, affluence, wealth and position; and for a still smaller number, it is a struggle for power and control. The business of life, from the point of view of these instances, is employment in and for the social body, employment in producing, exchanging, and consuming goods; and this involves transportation and communication on an immense scale. As these operations become more comprehensive and more fully co-ordinated and organized, the meaning of the word business tends more and more to become attached to combined and systematic pursuit of enlargement, and the accumulation of wealth.

Under these conditions, business becomes a self-perpetuating and self-developing machine, with its own independent reasons for existence and growth. In this sense, business is a vast and complicated engine of production and distribution, operating in and upon the social body and indirectly for the social body, but directly for its own maintenance and perfection. This is characteristically true of private business; but

it is also true in a measure of public business, at an advanced stage of organization and development. Individual human interests and welfare are subordinated to the successful operation of the machine; so that in the machine men cease to be men in the full and proper sense of the word, and become mere operatives whose only significance is to be fit and efficient for the work in hand. Business, taken in this sense, requires large outlays of money, supplied from bank deposits and by the issue of stocks and bonds. In modern business, the immense accumulation of money and capital in these ways gives extraordinary occasion for combination, concentration, and manipulation; and all this is done in money markets and in the stock exchanges. The growth in extent and importance of these operations is such that they have become a more or less independent and dominant system in the general body of our business life; so that the word business in a sort of supereminent sense is applied especially to concentrated and far-reaching financial operations. The ordinary business activities are swallowed up in this vast machinery of financial transactions; and in certain restricted but very influential circles, business is just this body of financial transactions. But this, of course, is a very narrow use of the word business, a use which gets its importance from the control which a highly concentrated body of interests and operations is in a position to exercise. As a matter of fact, the basal element of the business structure and the great volume of business activity must be constituted of the various widely diffused employments in all lines of production and distribution. This enlarged view of business includes the production of the bushel of wheat as well as the operation of the railway system which brings it to market, the manufacturing and mercantile transactions which pass on the flour to the consumer, and finally the operations of the stock exchange. But even so, this enlarged view of business does not take in the full meaning of what busy people are doing.

For, consider as we ponder the meaning of "the business of life," just what these people are doing, the multitude of men and women who are employed in this great circle of

business. This multitude is not a multitude of mere operatives. These operatives have other interests and activities besides the employments they are following. They have avocations and amusements; they are readers, writers, historians, scientists, lecturers, social workers, musicians, golf players, theatre-goers, and what not. In many cases the employment is a means to the satisfactory pursuit of the avocation; the scientist for instance engages in the work of teaching in order to secure the subsistence and comfort needed for the pursuit of his studies and investigations. For such a scientist, the business of life is mainly study and investigation, and only incidentally the work of teaching. In all such cases, it is true that the employment has its own proper use in the social body, and, as Swedenborg insists, the faithful performance of this use is the man's peculiar way of loving the neighbor. But the avocation may also be a way of loving the neighbor, and a more excellent way than the form of service rendered in and by the employment. Here the business of life involves a much wider and higher exercise of man's faculties than is realized in employment for wages or for gain. The love of use has not only a wider scope but a freer employment.

But the full meaning of the business of life is not to be found in employments, avocations, and pleasure-seeking, all taken together. The most significant aspect of what men do when they are busying themselves with any pursuit whatsoever, is the fact that they are forming their characters, whether for better or for worse. This is the real importance both of work and play. We are interested in knowing what a man does, how he does it, and what he is capable of doing, in order to ascertain his character, that is, what kind of nature he has acquired and impressed upon his mode of life. We then know in a measure what to expect of him; what he is likely to do and what he is capable of doing when called upon. But character is a very complex possession; it involves impulses, motives, determination, consistency, loyalty, and so on; it is the result of growth and development.

This suggests a further meaning of the business of life.

However a man may be employed, he is inevitably forming a character. This means that in his employment he is of necessity exercising certain faculties and powers, and developing certain capabilities. He cannot escape this condition, but he may neglect opportunities, and fail in an imperative duty here, the duty to develop his capabilities and make the best use of his powers. As a matter of fact, whatever our employment, the thing we are doing of the most real importance is the exercising, training, and developing of our powers of body and mind. Food, clothing, house and home, may be the object in view; the employment may be monotonous and distasteful; but nevertheless, bodily, mental, moral and spiritual, powers are involved and to a greater or less extent they are all brought into exercise.

At this point we get a new conception of the business of life. Man appears not as a mere operative, or official, or devotee, but as a moral and spiritual agent; and the business of life we may now declare to be the development and use of our moral and spiritual endowments. We have an answer to the question, what is every man really busy about, however he may be employed; the answer is, he is always and ever building up a character, developing his capabilities, directing and training his powers; he is expressing himself in his work and making his work the means of expanding and perfecting his nature; in short he is making himself a man, instead of enslaving himself as an operative or an official. Every man is busy in this way, and he cannot do otherwise. He may be imperfectly and half-consciously busy, but the very fact that he is a man imposes upon him the necessity of living as a man; as a man in his integrity or as a perverted man.

So far the business of life in general and in its full meaning. We have been thinking hitherto of the business of life in its relation to public employment. But public business is not the all, or even the more important part, of the business of life. Men and women are not merely employees, devotees, or pleasure-seekers; they are husbands and wives, fathers and mothers, brothers and sisters. For most people, a considerable part of the time is spent in the home and in the family circle;

the workshop and the office are for the moment put out of mind. In other words, the business of life must include domestic life. We must remind ourselves, that public employments exist for the home, a thing which in these days of socialistic and feministic radicalism, we are apt to forget; in fact without home and family public employment must cease. The group of father, mother and child is the unit of the social order; it is necessary for the existence and the continuance of the social body. This fact is obscured by the radical individualism of the day, wherein the emphasis is placed upon the individual career, upon self-development, self-satisfaction, self-assertion, "self-expression." In this view the business of life is to be a self, an independent self; yes, and an autocratic and autonomic self. This is the central and controlling impulse of the feministic movement, whose supreme injunction to women is: be independent, self-supporting, self-asserting, self-expressing individuals. The result is disastrous; women are turning from domestic life in thought and in fact, and are flocking to all sorts of public employment not only from the pressure of a livelihood, but from the pressure of ideas and from choice. As a consequence, family ties and the "burden" of children are avoided. The divorce, marriage, and birth statistics tell the story. In the New England and Middle States, the native stock is actually dying out. At the present rate, barring immigration, the population of the United States will in a few generations become extinct. Of the women college graduates only 50 per cent. marry, and those that are married have on the average hardly more than one child apiece; and what is true of the women college graduates is approximately true of the well-to-do classes generally. In view of the fact that on the average it requires four children per married pair to keep the population even stationary, it is obvious that this condition means race extinction. The facts show that the condition is the outcome of a philosophy of life, and that this philosophy of life is false.

Assuming that the race, even as it is, is worth perpetuating and that the necessary condition of its perpetuation is the family group, unless we go back to Plato's scheme, we have

to consider the business of life as centering in marriage, not in marriage for convenience but marriage for eternity; marriage as a spiritual relation contemplates a perpetual union. As a social and moral institution its integrity depends upon its spiritual character. The social importance of marriage is due to its function of providing for the progress of the social body. In other words, marriage furnishes the indispensable basis for the well-ordered parent-child situation. The parent-child situation gives us the social unit; out of this situation grows the whole complex web of social and public life.

In view of the above considerations, which serve to emphasize the central importance, the supreme human importance, of marriage and the parent-child situation, we are able to see that the real business of life is domestic rather than public; it is the business of making a home and preparing children to make new homes. The whole business of life lies before us when we look at the new-born babe, and think of the possibilities of its development. The whole meaning of life, for the parents and for society, is concentrated in the welfare and the future of that child. The parents and society are conjointly responsible for this welfare and future; and the best energies of both are put forth to secure it.

The task here is to provide the child with suitable conditions for its proper development; it is the task of education. The natural environment, domestic and social, insures a certain degree and kind of education, and this much at least every normal child gets. The natural environment also furnishes opportunities for the exercise of the powers that are being educated, opportunities for service both in domestic and in public life. But the education and the service thus provided must be supplemented, extended, and immensely enriched by the willing co-operation and the intelligent initiation of the developing man. Physical education, bodily development, soon comes to an end in its maximum, even under the most favorable conditions; but man's moral, intellectual, and spiritual constitution is such, especially his spiritual constitution, that the educational process is endless. At maturity, the young man takes up this work and carries it on with deliberate pur-

pose and forethought. He enters upon his vocation, develops his tastes, follows his inclinations or, as the case may be, directs his course in accordance with an enlightened view of life in its wholeness. In the scheme of education, death has no place; it does not disturb educational progress, except so far as the body serves as an instrument of contact and as a means of dealing with bodies. Otherwise death sets free educational progress, which then operates on a higher level and in a more perfectly adapted environment.

Just as there is in ordinary cases no escape from the natural exercise and development of our faculties and powers, so likewise there is no escape from the natural and spiritual continuance of the educational process. It may be hindered or perverted, but it cannot be stayed. We are committed to it by the very fact of being human; it is the business of life which it is the lot of every man to engage in *nolens volens;* he engages in it and pursues it under the same compulsion as that under which the tree grows and the animal propagates, the compulsion of the Divine Life acting upon and through its appropriate organ.

We have now reached the fullest and highest conception of the business of life, it is acting from the impulse and with the purpose of the Divine Life consciously and freely received. Here we reach a new and characteristic phase of the business of life. For, to act with the purpose of the Divine Life implies both knowledge and conformity, and human experience shows that this involves the clash of two wills; it involves the work of subordinating the natural will and all the natural functions of life to what we know to be the Divine Will. This in Christian experience is known as the process of *regeneration.* In terms of New-Church thought, it is the process wherein we accept the Lord's will, make use of His wisdom and power, and freely commit ourselves to His guidance and protection, and to His active presence within us. But regeneration is not a matter of course like natural development and education, or like the natural use of our powers. It involves choice and contrast and failure. In other words, regeneration is the business of life when the harmony of life is sought and

attained in the deliberate and devoted adoption by the Christian of what is known to be the Lord's Will.

The business of life in current phrase is some kind of employment, whether for livelihood or gain, for individual satisfaction or for the public good. But as any such employment involves the exercise, development, and training of our powers of body and soul, and as this is the real meaning, the moral and spiritual value, of employment, we must extend our thought of the business of life to take in this higher, inner aspect. Furthermore, the exercise, development, and training, of faculties and powers involved in the business of life, so understood, must be more or less progressive, and may by intelligent direction be made an orderly process, having as end in view well-rounded character and personality. Accordingly, the business of life is and should be education. Education, especially as directed by moral and spiritual intelligence, not only involves the whole man and all his activities, but it selects and chooses what is to be developed and what to be suppressed. At this point, education coincides with religion; for the ultimate principle of selection and choice must be, when man becomes fully conscious of himself as a spiritual organism, the purpose to fit the whole man to receive and transmit the Divine Life. The struggle to realize this purpose is the process of regeneration. So the regenerated man is the constant and final object of all individual and social effort. It is the business which every man, as a rational and moral being, engages in, and which he can only avoid by the act of perversion. As education may be defective, rightly or wrongly directed, so the process of regeneration may be dwarfed and incomplete, but some stage of it, or its perversion, accompanies every act of body or mind. We are all engaged in receiving the Divine Life and giving effect to it; we do this in the very fact of living, but we do it deliberately and distinctly in selecting and choosing among the impressions that come to us, the impulses, influences, and qualities of the Divine Life which quickens and moves us at every instant. This is the supreme business of life. Employments, development of our powers of body and soul, education, regeneration,

all follow from this primitive, fundamental, and supreme act of choosing moment by moment the qualities of the Lord's constantly inflowing Love with its wisdom and power.

The business of life, then, in its full scope from its highest reach to the least particular, is living from the Lord in thought, in purpose, and in act.

LEWIS F. HITE.

PREVAILING POINTS OF VIEW IN THE STUDY OF THE THEOLOGICAL WORKS.

In an editorial in the last number of the REVIEW (January, 1918, p. 124) we were interested to press the equipment needed for the presentation of the Doctrines of the New Church well, in view of the difficulties inherent in them, and in view, too, of other difficulties growing out of the changing emphasis and interests of theological and religious thought. The young man aspiring to teach and preach these doctrines cannot afford to quit his formal preparation for the work short of the highest and widest possible education. To reach a position from which he can cope capably and hopefully with the difficulties named, to attain a point of view which duly facilitates both the apprehension and the presentation of these doctrines, he requires a preparation beyond what common school and high school studies afford, a higher education shaped to his ultimate best equipment for grasping and handling the doctrines of what is now to become the spiritual life of men. Ought this not, in all truth, be considered a matter of course?

We thought to bring out the desirability of this fullest possible equipment by describing the varied and efficacious point of view which it would yield for the study and preaching of the Doctrines. The whole mental approach to the theological works decides what they will be as a matter of fact in the apprehension and handling of them by the teacher and preacher, whether dogmas of an ecclesiastical body, or livingly held truth, a verbally known "system" or an influential interpretation of the spiritual life, or what not. Nothing can so

commend the fullest possible preparation for the ministry as the point of view arising from it, widely informed, disciplined, inquisitive, interpretative. It becomes the master-light in which we see, hence is of the greatest consequence.

In the present article we shall still look forward to a wholly constructive discussion of the point of view to be advanced. That discussion is undertaken more forcefully after a survey of what seem to the writer to be prevailing points of view in pulpit and pew, in missions lay and professional, and in the literature and speech of the Church, points of view dominant in a degree to give the tone it has to our work. In general, the honest criticism of these controlling mental standpoints cannot be beside the mark. On the contrary, is the urgency not rather stern that we canvass our ways of envisaging our cause, the character of our adherence to it, our outlook in the advocacy of it? And with particular reference to our subject, an estimate of prevailing points of view, their shortcomings, their mischief, even, will help bring into the clear the point of view to be pressed. If the latter proves worth while, plain criticism of the former will be forgiven, I trust.

Of prevailing points of view in the study and presentation of the Doctrine there seem to the writer to be two, which, without definition now, let us call the conventional point of view and an unapproved point of view.

I. The Conventional Point of View.

As in all religious bodies so in ours there are all degrees of acquaintance with the main teachings of the Church, from little definite knowledge to a good appreciation of the teachings which are ordinarily emphasized. Entrance upon membership usually represents a general understanding, at least, of the Church's chief positions. Pulpit and class give to most the information which they have in the Doctrines. Relatively few do a small amount of reading in the books themselves, faithful reading, more or less capable reading. In the midst of this adherence to the Church and of the reading and study, there is a constant tendency, if not a steadily exerted pressure, to effect a certain "attitude to the writings of Swedenborg."

They are to be regarded as given of the Lord in the accomplishment of His Second Coming thereby. They are not the product of Swedenborg's mind; God our Lord the Savior, Jesus Christ Risen, raised him for a servant to comprehend these truths from Him and to make them public. The desired attitude begins to get variously stated when we go beyond this general statement. We say that "in the theological works we have a revelation, namely, of the Doctrines of the New Church"; also, that "the theological works *are* a revelation"; not only different statements, but two ways, rather, of occupying the position sought. Or, we aver that these works contain the spiritual sense of the Word. Or, growing somewhat more emphatic still, that "they are the Word of the Lord to the New Church." All these statements pass as specialized statements of the general position sketched above, which is deemed to answer to Swedenborg's own account of the nature of the theological works and of his relation to the Doctrines (e. g., True Christian Religion, n. 770). They work, of course, with other accounts by him of the enlightenment which he enjoyed from the Lord; and especially they rely for their acceptance upon much that is said in the theological works about the affirmative mind in the apprehension of spiritual truth and life, the "affirmative" becoming in their view in effect the affirmation of one of the statements quoted. We quote these statements, not because we mean to consider them, but because they serve to reveal the point of view, "the attitude to the writings of Swedenborg," which it is the convention to seek to establish or reach.

At the heart of our acquaintance with the Doctrines, accordingly, and of the way in which we conventionally address ourselves to them there lies a feeling of the stoutest loyalty to them as the Lord's own interpretation of His Word for the present day. They are revelation. Of that mercy we would make steady, due acknowledgment. To Swedenborg and then by him doctrines were revealed for a New Christian day. The facts and truths of a profounder spiritual life to be are the subject matter of revelation through him. In his theological works—in observation of the spiritual world, in

exposition of the Word's spiritual sense, and in formulation of a doctrine drawn in the light of that sense from the sense of the letter of the Word—the world is in the way to re-enlightenment in the Christian life by the Light of the world. The Lord has come again. This, to hew closely to Swedenborg's own account, would seem to be that due acknowledgment, that true affirmative attitude, for which in our conventional point of view we have a keen feeling, which we think in the conventional point of view we effect.

But do we? The language of the conventional point of view in the study of the theological works would indicate that that point of view is something more than and something other than this due acknowledgment. Our statements of it reveal as much. There can be no heightened statement substantially of the fact that the doctrines which are published in the theological works are a revelation of God the Lord. What more can one say? They are His fuller disclosure of Himself, of the spiritual life in which He comes again. But when we begin to say as much not of the Doctrines revealed in the theological works, but of the theological works rather, we are proceeding to an altered and unfortunately taken position. We have the effect of asking subscription to a text instead of great, hearty acknowledgment of truth and its Lord. Note our customary phraseology. It is the "attitude to the writings of Swedenborg" with which we concern ourselves. The theological works, they are revelation. Instead of showing to us the spiritual sense which the Word in its letter alone can contain, they are said to contain that sense. And so they mount to the title Word, even, though this is the name of Scriptures wherein the Divine mind is revealed, and there alone, in its fulness, whole power, and unique holiness. So the theological works are regarded and get put forward as revelation, not in point of the truth they present, but in point of their presentation of the truth. Textually they are revelation. And yet, to apprehend what was the subject matter of the revelation to him, namely, the facts and truths of the spiritual life, did not Swedenborg employ as an apparatus of thought previously developed doctrines of series, degrees, correspondence, which

were not, in the light of any history of his mission, matter of revelation, but which yet are the very frame of his text? Did he not adopt largely from scholastic philosophy and also develop further a precise, needed terminology? Did he not illustrate the doctrine from previously gathered extraordinary information? Enter upon comparative estimates of the Doctrine for a New Church and some of the ancient creeds, and re-evaluate church history, too, which matter was not itself matter of revelation, plainly? State as of himself, this illustrious Servant, the teachings which were the subject matter of revelation? The conventional point of view in the study and advocacy of the theological works, is the due acknowledgment of the truth revealed in them, and at the same time something more, an elaboration, no, a delaboration of the acknowledgment, giving it respect to text rather than to truth. It at once professes to acclaim only the Divine mind here, and not Swedenborg, and ends in insisting upon acclaim of the illustrious Servant's own work, his presentation of the Doctrines revealed, his text.

In mood as well as in position the conventional point of view is something other than the due acknowledgment of the revelation of the doctrines of a profounder Christian experience in the theological works. The statements of it would indicate this, too. Differences of statement over and above the due acknowledgment of Divine teaching in the theological works mean degrees of insistence that here men have teaching of the Lord's own. They are milder and more emphatic assertions of that fact. They betray, in this respect as in the former, the dogmatic temper which surely it was not expected would fail to fasten itself even upon the theological thought of a new church which has for its very breath the spirit of inquiry and understanding. No teachings ever extended, truly, so little express invitation to the dogmatic apprehension of them and approach to them, but the verbal adequacy of them, their pellucid procedure, their constant, positive regard to fact, have been a lure to the inveterate habit! The due acknowledgment of the truth of the theological works is a conclusion advisedly reached, upon examination of underlying questions

—the credibility of Swedenborg's mission, the actuality of his other-world experience, the truth of the works to the Word, their veridicalness to the spiritual life, the fact and the need of such a Coming as here the Second Coming is represented to be. But in the conventional point of view a position is taken, not evidentially reached, but congenial temperamentally, not to await and come from examination, but prerequisite to study and proper examination, what tends to be a formal church position far more than an inquirer's justifiable insight.

In turn we do not want simply to assert these comments on the strength of no adduced observation of the workings of the conventional point of view among us.

The dogmatic habit runs notoriously to objective authority; with inward authority for guidance to certitude it is a badly bewildered pilgrim. The conventional point of view in the study of the Doctrines has always been concerned with the authority of the theological works. And that authority, I think it is fair to say of the average tendency, is thought of as seated in the statements of the Doctrine in those works, not in the Doctrines or in the truth of the Doctrines. There are evidences not a few of this conception. When, for instance, it comes to say what the authoritative works are, the line is drawn between published and unpublished. Those statements which Swedenborg saw fit to give to the public are authoritative; those unpublished have not at any rate that degree of authority. Were the truth everywhere the authority, as it must in fact be, to reader and student, it would be immaterial whether it was found in a published or unpublished statement. The same tendency to external authority betrays itself in a coarse form in the citation of a statement in the theological works by way of settling an inquiry into truth of the spiritual life, when yet truth is not verbal but spiritual. Still further there is that uncomfortable feeling which numbers seem to have that when a question is raised what this or that statement in the theological works means, that that inquiry portends departure from "what is written," and invites the exercise of self-intelligence, and results in personal

interpretation. There is the kindred idea that the theological works can be read by some peculiarly gifted people not as they understand them but as they are—indeed that the less intelligence, alert inquiry, pertinent information you bring to the text the more likely you are to come away with the pure teaching. It is with a purist and external authority that the conventional point of view invests the theological works. When, to illustrate, the "canon" or actual Word of God is to be made out, it consists of such and such books, as Swedenborg says, "Arcana," n. 10325. Or the canon is made out from the Lord's references to Scripture. He refers to certain books only; they are the inspired Word. The latter procedure is particularly weak. No statement can be authority here, but the fact. Which books of the Scriptures as a matter of ascertainable fact contain a deeper meaning than their human authors reached to and which is the inlodged mind of God? Books in either testament found to yield to a given spiritual interpretation constitute the Word in which the Divine mind is uniquely involved. The actual authority, to Swedenborg's own statement in "Arcana," n. 10325, is intrinsic. Why take a lower position than the Doctrines themselves do, and fail to meet a perfectly warranted and satisfiable demand for fact?

From the tendency to go by external authority there is an inevitable wrong outcome in our attitude, relatively, to the Scriptures. We have learned to discriminate in the sense of the Word's letter what we call apparent and genuine truth. In the light of that discrimination the very statements of the Scriptures can no longer remain the unquestionably reliable external authority they once were; they may be statements of mistaken Jewish ideas of God. There we have to penetrate text to truth. But when the habit clings of attaching necessarily an external authority to some statement of truth, and such authority is attached to the statement of the Doctrines in the theological works, what happens? The outcome is that we keep putting the theological works, with this their authoritative statement, into a position of superiority to the Word. They come to occupy a place where the Word alone can stand. The theological works become the center from which actually

our thinking proceeds. Is this not so? Not in theory, but in practice? By and large, are not the Scriptures known among us not directly but through the theological works, and as they are adduced or reflected there? They lie strewed about in a somewhat obscure background to the Doctrines. Is it not true that except in case he comes from other bodies or from a training in which he has had immediate contact with the Scriptures, that the reading New-Churchman largely knows only the Scripture worked with in the theological works and knows for its meanings only the meanings assigned it there? That he is without a passable knowledge of historical and literary study of the Bible? That he cannot quite ascribe much value to such study? But how then does he know, honestly and on inquiry, whether the Scriptures are truly represented in the theological works? Has he made this basic inquiry? Ought he not reach his affirmation of the truth of the works to Scripture as he knows and examines the latter and studies its difficulties and manifold significance from more general standpoints, and actually sees then that the Scripture is taken care of in the Doctrines and *how?* Ought not the center of his thought be the Word in its fulness? The material of his doctrine the Word in the letter? The procedure of his thought from Word by doctrine? Rather than be centrally lodged in the Doctrines with only the chronic "confirmer's" touch upon this text and that text of a Scripture only partially known, understood in the interests of a pre-conceived doctrine, and otherwise not meaningful? One of the mischiefs of the conventional point of view in the study and handling of the Doctrines has been its patent subordinationism of the Scriptures.

There goes naturally with the conventional point of view, if this makes external authority of the statements of Swedenborg, and if by contrast the text of Scripture seems to it not so dependable for genuine truth, the habit of almost divinizing his text. There is not only the tendency to talk the phraseology of the theological works. That is not reprehensible at all if one knows what the phraseology means and can bring its meaning out in some vernacular, though it is bad enough

when it is a blind verbal knowledge of the Doctrines. But we mean here the habit of taking everything said in the theological works for doctrine. We know that not everything said in the Word may be taken for doctrine, and that it is a closed book when we do, but the history of dogmatic thought repeats itself. Just as we give the theological works an external authority as once we did the Scripture statements indiscriminately, we repeat in the case of this authoritative doctrinal text the attitude of regarding everything said as doctrine, as enjoined upon belief. The dogmatizing tendency is exceedingly thorough. Yet the theological works—and we mean the doctrinal books among them—are by no means all doctrine. There is much besides in them, Swedenborg's own best devised presentation, his illustrations from other-world observation and this, his adductions of scientific idea and knowledge, of church history, of information, such as it was in that day, about the MSS. of the Bible. Under the divinizing process everything becomes doctrine, at least authoritative and true, no matter what field he is in, and to some, retro-actively, all his previous scientific conclusions and work, from his earliest researches. His presentation, as of himself, as the enlightened herald of the Second Coming, of his revealed matter, his comparisons of the revealed doctrine with obtaining ideas and reigning creeds, his illustrations from the science of his time, all, all become part of an inviolable text—such as the text of Scripture was formerly and still is to the same type of mind. As he translates, so the world of any real scholarship is committed to translate hereafter; the Bible text which seemed to him good, and valid for his purposes, is the true Received Text; if he speaks of Mohammed's having written the Koran, as was thought, that must be so; when he assumes a physiological premise from the medicine of the time and on grounds of observation of his own, that is a doctrinal position to go to war about. At most the last is a physiological fact, always to be checked up by observation of the fact; nor in this case a fact that may not cease to be the fact. If he illustrates the respective provinces of the sexes from his day, the illustration gets made into hard and fast doctrine, and the distribu-

tion of the interests and activities of human life between the sexes in the eighteenth century must be clung to by succeeding generations through unpredictable re-arrangements, peaceable and violent, of human society. He uncovers the spiritual condition of his day. That is portrayal of fact—will the facts never change? Some of us think we have the same world around us now. The dogmatizer will be maintaining of 4000 A.D. the estimates of 1757. The unintelligence of the habit which we excoriate has certainly marked to date the conventional point of view in the study and presentation of the theological works, much to the damage of the impression left upon hearers.

Upon a fourth feature of the conventional point of view let us be much briefer; a fuller and constructive treatment will occupy us in a later paper. Our apprehension of the Doctrine has ordinarily an ecclesiastical cast. The essays in the recent Tract Competition (to refer to it again) which were of the usual kind kept presenting "the position of the New Church" on this point and that. An essayist assures his prospective general reader that if he, the reader, is to get the right of the subject, *The Supernatural,* he must first know how the New Church defines the supernatural. The truths we apprehend collectively are our positions as a church, but are they not universally obtaining truths of the spiritual life of men, wherever the spiritual life is lived? Why give them this small look of "church positions"? We prejudice them. These sublime doctrines of that profounder spiritual experience which is possible to men today in the Lord's more intimate presence with us in His Second Coming, are so often just proclaimed for acceptance, for subscription to them, for professional and ecclesiastical espousal of them, when we might use them to recognize with them the stirrings of men's deepening spiritual life, to preach with them that very life to men, to foster it, to bring it to fruitful development. Yet far from deserving this life and ministering to it as the very progress of the Second Coming, we go into other fields altogether for "signs" of mighty progress, political fields, scientific fields, and make the essential Coming and Return of the Master to consist in

the progress of a set of teachings in the professional and theological acceptance of men! There has been less and less telling preaching of the Word of the Lord Who has opened it for our present needs, possible to this ecclesiastically-minded point of view, no aroused ministry attracted by it.

In still another way the conventional point of view detains us in the past. Erect the text of the theological works into a complete and fixed system of revealed truth, on the authoritative statements of which penetrating interpretation is not to enter, hold to the recitation of what those works say, and rise so infrequently to large, powerful and timely interpretation, and the real development of them in human thought is quite definitely arrested. Here are these works fashioned once for all, it would seem; not so much the means of thought, but rather what we are to think. In a small preparation to handle these mighty works, not at the top of our ability anywhere but with that command of them that we need for the parish in Podunk, we have been stationary in our apprehension of them. Whole bodies of implicit knowledge, an amazing psychology awaiting a psychologist, a revolutionizing church history awaiting an historian, a novel logical analysis of the letter of the Word awaiting a still higher critic, a homiletics awaiting the preacher of a new day, the whole material for a new development of theology awaiting trained theologians, an extricable sociology awaiting a sociologist, all these and other veins and mines go unworked. A new point of view is needed to give us as much as to see these imbedded bodies of knowledge, to let us at them, to enable us to bring them out into the developing influential thought of the religious and theological world. Better training than we are asking of our public representatives alone will yield this interpretative point of view, interest in it, skill to occupy it.

Formally the present paper is largely an unfavorably critical discussion of what seems to the writer the conventional point of view in the study and presentation of the theological works. Implicitly, as I hope the reader felt in the opening paragraphs, the discussion has in view the true and due acknowledgment of the truth revealed in the theological works, an acknowledg-

ment evidentially reached. It is to bring the point of view of that acknowledgment more surely into the clear that the conventional point of view, a dogmatic distortion of it, has been canvassed beforehand. A constructive attitude has at least been intimated, which, it is hoped, will give us, in succeeding papers not just as solid an affirmative position upon the Doctrines but one more solid. Meanwhile, we turn to a shorter survey of a companion point of view, which we called

II. An Unapproved Point of View.

Incompatible with the conventional point of view, and so unapproved, there has been practised within and without the bodies of the Church an eclectic point of view. It is the acceptance of so much of the Doctrines only as definitely commends itself to the adherent of them, as against the subscription to them *in toto*. The world generally, of course, has proceeded from this angle, appropriating here a great truth upon present immortality and there one upon the actual existence of the spiritual life only in the moral and the civil life—such truths as seemed then and there to be called rationally and needfully into influence. Notably the non-separatists have practised this point of view, not in their unwillingness to separate from their religious affiliations of years' standing, but in what they espoused usually of the Doctrines. These, and the world gradually inspired with one truth and another of the Lord's Second Coming, have not committed themselves to a "system," and have maintained an independence of selection and choice. Of course the point of view is not approved by organizations that stand for the teachings *in toto*. Yet it is occupied by many within the borders of such organizations. We do pick and omit, many of us, at least. There are those who pick or think they do among statements *pro* and *con* on the eternity of the hells, those who are dubious about the point of so much detail concerning the spiritual world and our life there, those who, from Cuno on, have reverently wished the Memorable Relations out, those who, like Barrett, Holcombe, and others, have dropped away the second part of "Conjugial Love." Margin is granted freely enough for suspension of

judgment and the awaiting of understanding, but not for this selection and rejection; that point of view is officially an illegitimate waif.

Eclecticism makes a poor gospel. It is no practice for a church, or any evangelizing body of a church. The church is made up of men and women who have drawn up upon known and published ground. Once draw up, as New-Churchmen do, upon the ground that a new institution of Christianity is in progress, directed by the revelation of fresh truth of the Christian life, there is a sweeping acknowledgment made of the purpose and nature of the theological works of the herald Swedenborg and a due conviction avowed of the Doctrines revealed in them for the New Church. To occupy this ground waveringly and fitfully is intellectual folly and organic confusion and stultification. No organization gathered to pick and debate its convictions can evangelize the world. No given church can build on the point of view of eclecticism.

Yet there is an inevitability about the eclectic point of view, and a fine wholesomeness which we would not want to miss. A certain eclecticism is sure and with it there can be no just quarrel. The surest believers and the wisest will be the farthest from comprehending all. And they will believe where they comprehend. They will also believe and comprehend where their best growth leads the way. It is a process of maturity when from the knowledge that has been imbibed by hearing and reading and stored in the memory one "chooses and selects such things as promote wisdom"; yes, such things as are in agreement with the individual's life and love; and not from among things bad and good, true and false, but among purposes and ways all good and true enough, but unequally available for that man's life (cf. Arcana Cœlestia, n. 9723). A man is warranted in living on certain portions of the Word rather than upon others, or evenly on it all. A man is warranted in making more of some minor doctrine than of a major if that means the needed re-arrangement of *his* life upon the truth of the Lord His Savior. The man is not called on to be a comprehensive and balanced theologian, nor an encyclopædic student of the Scriptures! Why, "the faculty

of growing wise. . . . is the power to discern what is good and true, to choose what is suitable, and to apply it to the uses of life. They who ascribe all to the Lord thus discern, choose and apply" (Arcana Cœlestia, n. 10227). Some eclecticism is sure, and having none is unhealthy and unwise. Eclecticism means actual assimilation. Truly there is reason for optimism about the world's attitude to these slowly dawning truths of the Second Coming. Its advance into them piecemeal and at need is not that official adoption of theologies out of hand or revision of creeds which would only have externalized the deeper truth and life in an ecclesiastical movement again, but is realization of them in its life and spirit and tendency, embodiment of them in a newly fashioning earth. Where did we make so sure that the Second Coming will proceed by academic interest in theology rather than by assimilation of the truth that dawns in the actual need, the next opportunity, the realizable vision of the day? Fortunately a sufficient sounder instinct has counteracted the intellectual craving for taking down a "system" whole, and also the perversity of a ministry uneclectic enough to choose no timely side of its message, press no opportune truth, make no needed emphasis.

While the eclectic point of view is no point of view for a church to build on, it is one for it to build with. In its own methods and in its membership the church will allow eclecticism just as sure as it lives. Let no man, convinced of the main cause, the discipleship to which he is called under the Lord in the Second Coming, be called no New-Churchman, because he withholds assent from no matter how many particular teachings about which he has to await understanding and reserve judgment; or differently assorts, or understands the many-sided truth of his Lord. The true acknowledgment of the Doctrines is reached eclectically, as it is evidentially. If we have reached our own general conviction of the truth of the Doctrines critically and honestly and with adducible justification, we shall want others to reach theirs by the same real way. Only the man drawing up dogmatically on the one ground that is strong, is weak enough and insightless enough to seek to exact it of others or impose it on them. To great

essentials broad assent; in all else in the vast reaches and particular inquiry of the Doctrines assured scope for question, study, true comprehension, the sound conviction which is slow, every doctrinal reservation and variation which is not disloyal life. "No one ought to be persuaded of truth in a moment" (Arcana Cœlestia, n. 7298[2]).

* * * * *

The Doctrines are a study, and a means of study, of endless study of the beauty and truth and substance of the life of man with the Lord his God. They are not that hard, unyielding, unattractive theological "system," a set of dogmas, (Arcana Cœlestia, n. 7298[2]) adopted, held to, and "lived up to" in the sense of assertion of them and the regulation of the conduct by them. They are the inward truth of the fuller spiritual life which in aspiration and motive, idea and conduct it is the privilege of man now to turn to His Lord for, Who has come again. If it is daily walk in this life which we seek by the Doctrines, there will be very much in the espousal of them and certainly much in the study of them of the eclectic. A trained equipment to make a theological (not a lay) study of the theological works will observe the truth there is in this eclecticism. At the same time, in intelligent apprehension of what certitude is, and what the criteria of truth are, it will rescue the truth and soundness of the conventional point of view from its dogmatic tendency, which has quite overcome it, and its ecclesiastical-mindedness, which has altogether limited its vision. Aspects of this altered point of view, which accommodates the eclectic method and the affirmative result, we mean to take up in three papers of constructive discussion of it. One will deal with that point of view as it enthrones the Scriptures again at the heart of theological thinking; a second with that point of view as it releases evangelization from confinement in or supreme reference to ecclesiasticism; and the third will consider that point of view as it makes for a developing apprehension of the Doctrines rather than the stationary espousal of them. To these three papers having to do with the point of view of theological study

we mean to add a fourth discussing the point of view in lay study and reading of the Doctrines. There is a specialist's field here, and a lay field. For lack of training the teacher and minister have not always been able to occupy the specialist's point of view or any not open to the layman. On the other hand laymen have often strained themselves in private and personal reading and study to occupy the point of view possible only to the theologically trained and offered us much exceedingly sure but also highly amateurish theology.

WILLIAM F. WUNSCH.

BIBLICAL AND DOCTRINAL STUDIES

AN ANALYTICAL GLOSSARY OF TERMS IN "CONJUGIAL LOVE."

A. The Psychological Scheme: Its Terms and Related Series of Terms.

I. THE PSYCHOLOGICAL SCHEME.

Underlying the book is a simple psychological scheme, fundamental in the definition of the technical terms of the text. Man is regarded as soul, mind and body (101, 158). These structures of his organic life are severally referred to as inmost (primes, 69), middle and outmost (101, 158). The middle structure or tract is customarily divided into two, however, whence we get a fourfold division, soul (*anima*), mind (*mens*), lower mind (*animus*), and body (*corpus*) (69).

1. Soul (*anima*).

Thus strictly meant, the soul is the inmost reception and form of life (101, 183[3]), the volitional capacity for thought and feeling, everywhere in the body (178[2]), and the essential human being that is propagated (220[2], 206, 238), or man himself (315[11]). Thus, as usually meant (156[2], 183[2], 172, 178, 179, 180, 203, 204, 206, 236, 260, 355, 372), to be distinguished from *mens* and *animus*.

The text also uses the term more broadly to mean the whole spirit of man, as in 27, 29, 333 and 334; sometimes with a strong flavor of the strict significance of it (245).

2. Mind (*mens*).

This term likewise has both a strict and a broad meaning. Broadly, it means the whole human organization not soul or body (101, 158, 277, and 179); or the whole development, short of the physical manifestation, of "the volitional capacity for thought and feeling." This has extension in the physical life (110, 178, 260, 310).

Narrowly regarded, regions are described in the *mens*, higher and lower (277, and also 183[7] and 477[38]). Strictly meant, then, *mens* refers to the higher regions, as in 272; and the lower are designated by *animus*.

3. **Lower Mind (*animus*).**

The *animus* is the mind immediately accessible to the senses (cf. 3[4], 5[4], 6[5], and especially 322, where it is spoken of as "the animus of the senses"); the observable mind (206, 524); and the work of education, affiliations and habit (246[2]).

4. **Body (*corpus*).**

The body is not only the physical organism, but the mind as physically conditioned (272, 273); indeed it is the form of the mind "outwardly organized" (310, 101). Only so can the text speak (57) of a "judgment of the body"; even of the body's being in space and time (158, 178, etc.).

Note. — Spirit is a larger term than any one of those defined above, except soul in its broader meaning, with which it is then synonymous. It embraces both soul, strictly meant, and the whole mind (260).

II. SERIES OF TERMS TO BE RELATED TO THE SCHEME.

Closely related to this psychological scheme, and to one another, are three other series of terms: one designating the character of the life to be found in the several regions of man's being, whether spirit or body (67, 442); a second, a graded scale of terms, all signifying the pleasurable movement of life in these several regions (68, 69); and a third, a series of terms characterizing these "delights" more nearly (180).

1. **Celestial, Spiritual, Rational, Natural, Sensuous, Corporeal.**

(a) **Celestial.** The general reference of this term is always to the voluntary or involuntary life, "the will part." Accordingly the inmost "volitional capacity for thought and feeling," is characterized as celestial (158). Eminently "the celestial" becomes synonymous with the highest voluntary content of the human spirit — love to the Lord (67).

(b) **Spiritual.** The general reference of spiritual is to the mental manifestation or the form of life, "the intellectual part." The *mens*, as the elaboration of the inmost human capacities, is designated spiritual. And strictly the spiritual is that loftiest studied development of the spiritual life — love to the neighbor (67).

(c) **Rational.** The whole mental procedure by which the spiritual and the natural values of life are distinguished, and the latter made tributary to the former, is the rational life, in which *mens* and *animus* both necessarily engage. It is an intermediate stage of development (233[5], 436, 437).

(d) **Natural.** That life is natural which proceeds in the light afforded by the world and self. That light the *animus*, or lower mind, which is the outcome of education, environment and habit (246[2]), of itself lives in. See 442.

(e) **Sensuous.** The natural life, informed through the senses, and judging by them, is called sensuous. See 442.

(f) **Corporeal.** The corporeal is the life of appetite and physical instinct and need. Besides 442, see 447[2], and also 59 and 102.

2. *Deliciae* and Its Synonyms.

The life or love in any region, higher or lower, of man's nature, comes to his consciousness (68) in activity termed, by one word or another, "delight." Upon the simple underlying psychology of the book, a graded scale of "delights" is rested (335). These are all delights, it is to be understood, of conjugial love, into which love, as the fundamental of all, all delights are gathered (58 and 68, 69). Consider that the title of the book puts emphasis upon the "delights" of conjugial love; they are a main subject of the book. Note that one needs to know the relation of any term in this series to the book's psychological scheme, exactly to determine its meaning. The distinctions among the terms are obscured by any translation; the original Latin is retained here, therefore.

A. Comprehensively used terms:

1. **Deliciae.** Comprehensively used to mean all the delights of conjugial love *a primis ad ultima;* title, and 58, 68, 69, 189, 198.

2. **Iucunda.** Also inclusively used, 68, 95, 180.
3. **Gaudia.** Inclusively used, 58, 68, 69.
4. **Laetitiae.** Inclusively used, 58.
5. **Felicitas.** Inclusively used, 69, 180, 194, 335, 371.
6. **Iucunditates.** Inclusively used, 189, 110; and alone of all indeterminately of good and evil affection, 442.

Note. — Nearly all the terms are used generally as well as with the specific reference indicated below; but those given above are usually used with the broader meaning.

B. Terms used with a specific reference:

1. **Beatitudo.** The highest perceptible delight of the *anima*, it is said, at 371, or of the higher reaches of the *mens* more usually, 69. See 68, 180. In 180 the adjective *beata* has the same strict reference.
2. **Faustitas.** The pleasantness of conjugial love as felt by the *mens* (371), or the lower tracts of it (69). See at 68 and 213. *Fausta* has the same reference, 180.
3. **Iucunditas.** The pleasantness of conjugial love felt at the breast (69, 371). See also 210, 442. *Iucunda* with the same significance, 111, 180.

   Where in 110 the term is used comprehensively, *felicitates* appears with the stricter reference.
4. **Amoenitas.** That pleasantness diffused in the body (69, and 68; cf. 210). See the next term.
5. **Voluptas.** That pleasantness diffused in the body (68, 69, 371), still more corporeal (cf. 38, 71, 371), as *amoenitas* doubtless is more sensuous by contrast (210).

   Volupe, *volupia*, have the same reference (180).

   Voluptas, having the strict connotation that it has, becomes naturally the term used in the title and throughout the book, antithetic to *deliciæ*.
6. **Delicium** or **deliciae deliciarum.** *In ultimis* (69, 110; cf. 167, 151).

C. The scale of terms: 68, 69, 180, 183[6,7], 110, 371.

3. The Essence of the *Deliciae*

The descending life of conjugial love, or "the delicious current of its fountain" (68, 110, 111, 335, 433, 482), is distinguished (69, 180) successively into

(a) *Innocence and peace*, referred at 180e to the *anima*. Cf. 69.
(b) *Tranquillity*, referred (180e) to the *mens*.
(c) *Inmost friendship*, referred (180e) to the breast. Cf. 111. And see the next term.
(d) *Full confidence*, referred (180e) to the heart. On the large place given "inmost friendship" in conjugial love, see 162, 194, 502, 504; and "full confidence," the same numbers, and also 214.
(e) *Mutual desire* of the heart and mind to do the other every good, referred (180e) to the body; *i.e.*, to concrete conduct of life, or the whole bodily activity.

B. Main Terms of the Substantive Teaching.

1. Conjugiale

Basic among the terms of the substantive teaching of the book, is the term *conjugiale,* variously translated "the conjugial," "the conjugial principle," etc. The thing meant is necessarily coextensive with *conjugium;* in other words, in the doctrine, universal; for the constituent elements of life, designated "good" and "truth," are regarded as standing in the marriage relation (84-86). Taken equally broadly, the *conjugiale* is then the mutual attraction of these elements of life (87-89), and features creation (chap. iv generally). Of this pervasive *conjugiale* the like activity in human marriage is a form.

In reference to the marriage of man and woman the *conjugiale* is "the faculty and inclination for conjugial life . . . inherent from nativity" (466). It is also designated "conjunctive inclination" (63e, 46e), "conjugial inclination" (187), "conjugial endeavor" (238), *conjunctivum* (37), and still otherwise in other works (H. 366, E. 1004[2]). In successively lower manifestations it appears on all those levels of the human life structure (203) noted in the psychological scheme foregoing, being inscribed on the *anima* itself, and

thence on the rest of the human organization (203). Generally it is, then,

Internal and external (148), or
Spiritual and natural (148),

the former the distinctively human *conjugiale;* the development of the *conjugiale* in a natural life or in the natural life being the " love of the sex " (92–94), its development in the spiritual or regenerate life being " conjugial love " (92, 93, 95, 96; on both points, 38).

2. Love of the Sex

All that sexual attraction is designated " love of the sex " which is felt for many, and active in association with many, of the other sex (*ad plures et cum pluribus e sexu*) (48). This may be

(a) *Natural*, when it is not free from the allurement of lust, when it seeks external conjunctions and bodily pleasure thence (38), when it is bestial, impure, undisciplined, in a word, scortatory (48). As such it may see extermination, and in the regeneration of a man does (48).

(b) *Spiritual*, free from the allurement of lust (44, 47, 55), properly human, clean, disciplined, in a word, conjugial (47), or purified in the attainment of conjugial love (99). As such " love of the sex " persists in regeneration and in the life to come (44, 55, also 37, 38, 46, 47).

3. Conjugial Love

" Love truly conjugial " is the whole sexual attraction concentrated upon one of the other sex, and gathered into companionship with one (*ad unam et cum una e sexu*), reaching to union of souls, conjunction of minds, bosom companionship, and bodily knowledge (48, 179). The two are parties to the same spiritual life, or " similitudes " (228, 229), and the relationship is attained only in regeneration (chap. iv; 130, 131, *et alibi*).

The term " conjugial love " is used

1. Synonymously with " love truly conjugial " (as largely; see just above).

2. Comprehensively, to mean the love, of whatsoever character, prevailing in any marriage, even polygamic marriage (hence the chapter on polygamy has a place in Part I). So 318.
3. Meaning natural conjugial love, or limited love of the sex, in effect.
   Cf. 98.
4. Meaning spiritual conjugial love (see 368), distinguishable from "love truly conjugial," in that only one party to the marriage rises to it.
5. Meaning the *conjugiale*, of which it is a development (63e); just as "love of the sex" is also defined sometimes in the terms of the *conjugiale*, of which it, too, is a development (37).

4. Scortatory Love

Like the term "conjugial love," "scortatory love" has both a general sense and a stricter meaning. Generally it is any unchaste form of the "love of the sex" (48). Strictly it is the deepest degradation of the "love of the sex," a lust to which adultery is not sin, nor evil, nor against reason (423). As thus strictly defined "scortatory love" is the *stabile punctum* of Part II, as "love truly conjugial" is of Part I (57); and the two are full opposites (423 *et seqq.*).

C. Miscellaneous Terms.

* * * * * * *

William F. Wunsch.

CURRENT LITERATURE

A NEW-CHURCH CATECHISM.*

A CATECHISM is both useful and necessary, not only for parents and teachers of the young, but also as a reference and reminder for adults. This need has always been recognized in the New Church, the first effort of the sort appearing in England in 1790, soon after the organization of the General Conference. Many attempts in this line have been made since that time; but while, so far as we know, they have all been doctrinally correct, they have been equally bare, abstract, and uninteresting. Now comes this little work from the hands of Mr. Odhner; and we welcome it as a distinct step in advance. Instead of the familiar question and answer, the work presents in brief, pithy form the teaching of the Church on the Commandments and the Lord's Prayer, together with confirmations from the Word, and familiar and practical applications to daily life.

The following is an example of the headings under which a commandment is treated:

1. What is meant by 'honoring father and mother'; 2. Why 'honoring' signifies to love; 3. Why 'father' signifies the Lord; 4. Why 'mother' signifies the kingdom of the Lord; 5. The 'land' that the Lord gives to those who honor Him and His Kingdom; 6. What is meant by 'prolonging' our days upon that land; 7. The position which the Fourth Commandment occupies in the Decalogue; 8. The meaning of this commandment in its natural sense; 9. The first reason for gratitude and obedience to our parents; 10. Some further reasons; 11. The greatest of all the reasons; 12.

* *A Catechism on the Ten Commandments and the Lord's Prayer* for the Young People of the New Church. By C. TH. ODHNER. Bryn Athyn, Pa.. Academy Book Room. 1917. 86 pp., 12mo. Paper, 50 cents; cloth, $1.00.

Who are our parents in a wider natural sense; 13. Who are our parents in the widest natural sense; 14. Our duty to our country and its government; 15. Disobedience the first of all evils to tempt a child.

Then follow eighteen additional propositions dealing with the same commandment. Space will not allow us to cite further, but their value is unquestionable. We commend the work to all New-Churchmen, individuals no less than teachers and parents.

[Since the above paragraphs were written, Mr. Odhner has passed into the higher life.—*Editors.*]

PAUL DRESSER.

"NEW LIGHT ON THE HEREAFTER."*

THIS book whose title truly describes its contents will be welcomed especially by the lay missionary who seeks a short, logical and direct statement of the New-Church teaching on the Other Life. It will be very useful to a certain class of minds. There is little, if anything, in its pages to antagonize even the thought of those whose ideas upon the Hereafter have been illogical or hazy. It presents to one hungered a table of natural and spiritual food quite tempting. Here is the table of contents:—Death, the Gateway of Life; The Resurrection, Immediate, not Deferred; The Soul, The Real Man; The Spiritual World Around Us; Judgment, When and How; Heaven and the Angels; Angelic Life, Its Nature; Our Departed Friends; Divine Providence and Human Freedom; Divine Providence and War.

Under "The Resurrection" the author says,—

> The Bible speaks of the resurrection of the dead, but never of the resurrection of the body. . . . The soul has its own body, spiritual, imperishable and incorruptible in it nature and substance. . . . Death and resurrection are two sides of the same event; the body falls asleep in this world, the soul awakens in the spiritual world.

---

* *New Light on the Hereafter.* By A. WILDE. London: Swedenborg Society. 1917. 66 pp., 8vo. Paper, 25 cents.

Most clearly is the difference between the soul and body set forth:

The soul is the real man. The body is but the earthly covering whereby man can come into sense-contact with the material universe. . . . Man is a soul. He is not a body possessing a soul. He is an immortal soul clad in this world in a body of flesh. The soul or spirit is an organized spiritual and substantial form. Composed of spiritual substance it is organized just as wonderfully as is the earthly body. Every nerve and artery, every limb and feature, every organ of the body exists in spiritual substance in the soul. Instead of being merely a spark, a flame, a vapor, an airy, indefinable something, inhabiting and animating an organised body of flesh, the soul is the man, imperishable and immortal.

As to "Judgment: When and How," Mr. Wilde writes very clearly:

In varying forms the idea of future judgment constitutes a part of all religions. . . . The circumstances of life, conditions of heredity, inclinations of the will, are the same in no two persons. . . . Waking up, in the spiritual world, each man is in that frame of mind in which he left this world. . . . But the true quality of each man is soon asserted and revealed. . . . If he is evil, he realises that he is no longer restrained by public opinion. . . . His hidden nature is revealed; his interior affections make themselves manifest, and his external life soon reveals the condition of his heart. This is the judgment. The man is passing judgment on himself.

Comparing the "New Light on the Hereafter" and other books written and used for a similar missionary purpose, this volume has a value of its own, not easy to describe, but seen at once by the intelligent reader. Its simplicity is its charm; like many pages of Spalding's "The Kingdom of Heaven as Seen by Swedenborg," it disarms and then answers the earnest if sceptic reader.

Death effects nothing but removal of the body. The man who dies awakes clad in a body of spiritual substance and in form and feature just what he was below. And though he will change and become more beautiful, more manly in the truest sense of the word, losing all blemishes and imperfections, yet his personality will remain.

In the closing pages the author tells of "Divine Providence and War" in terms that should bring comfort to those who suffer:

> War is not primarily a cause; it is an effect. If there were no evil in the human heart there would be no war in the world. Wars take place by Divine permission in order that the evils which cause them may come to the light, may be seen and recognised by men, may be known for what they really are and cast out, or muzzled and made powerless to do further harm. . . . The Lord neither wants war nor wills war. It is foreign to His nature and to everything that He teaches us. It is opposed to all Christian ideals. It is in itself damnable and it springs from hell. But the Lord permits war in order that the evils from which it springs may be seen, recognized, checked, and as far as possible eradicated. Providence is at work even in our national calamities and evils, bending them as far as we will permit to our national and our eternal good.

H. P. CHANDLER.

CHURCH UNITY AND THE PERMANENCE OF CHRIST'S MANHOOD *

FOR an Anglican reader "The Fulness of Christ," by Frank Weston, D.D., Bishop of Zanzibar, has a peculiar interest, as a book in which he writes "the apologia of my attitude in the recent Kikuyu controversy," and also delivers the substance of his ministry in that communion. But if the general reader is not deflected by the elaborateness, natural to the point of view, with which the author discusses Apostolate and Episcopate, The Permanence of the Priesthood, The Church's Worship, Sacrament, Church Authority, and The Papacy and Unity, and is not disinclined by the formal phraseology to go on, he will find here a penetrating discussion of church unity. Of mere compromise among the bodies of Christendom the author has the poorest opinion. "The so-called movement towards reunion is, in fact, not towards reunion, but towards the common acceptance of one another's differences,

* *The Fulness of Christ.* By FRANK WESTON, D.D. London: Longmans, Green & Co. 1916. xix, 346 pp., 8vo. $2.00 net.

with a view to their permanence in the Church" (p. 6). "We do not look for a reunion upon the ancient platform of Revealed Truth; we come each with his own plank in order to extend the platform to such size and shape as will accommodate all. And the probable necessity of altering its name from Revealed Truth to Guesses of a growing race we do not worry ourselves to consider" (p. 6). For short cuts to outward reunion the author has no use. He himself seeks a reunion which is unity in the Body of Christ, the essential church, a reunion which is "an atonement of man with man," costing "each one of us something that can be compared with Christ's pain," and consisting in death to our uncharity and all the evils that have sprung from it. "Our present schemes of reunion can avail nothing until we identify reunion with atonement; and ceasing from bargaining with one another return to listen to the words of Christ" (p. 15). Fundamentally it means then faith in Him Who is this uplifting and unifying life. "The leader . . . is Christ Himself; and no one can effectively work with Him who is not prepared to share His experience of dying to self, to sin, and to the world's movements" (p. 8).

> We are called upon by the Master to lay at His feet our own individual environment, birthright, training and habits; our peculiar formulas and explanations; our intellectual theories and prejudices; our sense of wrongs received and our burden of injuries inherited. All this we are to lay humbly at His feet. And listening to His voice as He speaks to us in the Catholic Church of the Apostles, and by the Word they wrote at His command, we are to receive afresh the authoritative principles He revealed and laid down for our guidance; that in obedience thereto we may rise and go out to lose ourselves in the common fellowship, the one brotherhood, of which Jesus is the center and the heart of God the home. (P. 22.)

Here at least are those two great essentials in the regaining to-day, in a new church, of visible unity of the spiritual life, namely, approach to the Lord, and repentance.

The position that "reunion is atonement; atonement reunion," implies progressiveness of the atonement. It is

a process always continuing, never complete. It was not complete, in the author's view, at Calvary, though

> One, complete and never to be repeated is the Sacrifice of Calvary. But the task and joy of vision, the labor and privilege of penance and reparation, and the manifestation of a race's penitence are never complete: they date from Calvary, but have no limit. In part they are as endless as is man's progress in the love and knowledge of God. (P. 45.)

The atonement so conceived, as requiring of all disciples that they "fill up what is lacking of the afflictions of Christ in their flesh for His Body's sake, which is the Church," the author feels would have saved the church from disintegrating theories of salvation, and from all disintegration.

> Had the Christ in His mystical Body been apprehended as living, atoning Savior, manifesting and fulfilling penitence in every age, we surely had not fallen victims to the many mechanical and forensic notions of propitiation that have ruled our conceptions of salvation. No theories of individualistic salvation would have been possible; nor could any charge of injustice have been levelled against the doctrine of the Cross. (P. 44.)

> The Vicarious substitution for man of one with whom he is allowed no substantial union; the predestination of Calvin; the divorce between the Creator's anger and the Savior's pity; these and all other immoral theories need never have been, if only the visible expression of the Mystical Body on earth had remained one in actual organization, mind and heart. (P. 45.)

But if the atoning work is perpetual in the race, so must He be eternal Who in the assumption of the human nature initiated it, and eternal in that manhood. He must have made His manhood permanent. Union of man with God and with it of man with man is attained neither on the level of the Divine life purely, nor on the level of the human, but upon the level of Manhood-in-God. Dr. Weston distinguishes three such orders of life, the Divine, the human, and a level of God-in-manhood upon which God raises man to Himself and man enjoys union with

God. This God-in-manhood appears perfectly in Christ Indeed humanity in Him undergoes glorification to become Manhood-in-God. It is made a permanent manhood. Dr. Weston expresses surprise that Christology generally is oblivious to this change in Christ.

> Modern Christology is singularly indifferent to the permanence of the manhood. It tends to regard what we have called the third level as merely temporary; a makeshift, by which, once and for all, the union of the Divine and the human was accomplished as an historical act; an act that needs no repetition in the case of each individual man, and no extension that it may exist side by side with the human race down the ages of eternity. (P. 57.)

To him the Humanity of the Lord Jesus Christ is thus permanent, the agency by which the whole creation receives all of the Divine which it is capable of assimilating. How the glorification was effected, or the human made permanent, "we are, of course, at a loss to explain"; "that clearly is beyond our experience." Indeed it is beyond our experience, yet reflected in the experience of regeneration in human life; and the explanation of the process of glorification can be hopefully attempted when in the disclosure of the Word's spiritual sense the history of the Lord's inner life, written there, is well enough known. But of the permanent Manhood of Christ Dr. Weston is forcefully sure — the conception of it is the controlling idea of the book, in the light of which reunion, sacrament, priesthood, apostolate and episcopate, are all discussed in significant reference to Christ's present residence in humanity.

It is in the third chapter of his book that the author considers The Permanence of Christ's Manhood. With some marked shortcomings, and always in the formal language of traditional Christian doctrine, the New-Churchman will find in that chapter a strong and fine appreciation of the fact of the Divine Humanity of Jesus Christ.

A quotation out of the heart of the chapter may suffice to evidence this:

> In the process of time the Eternal Word took manhood in Mary's womb, receiving into personal union with His very Self a human soul

and body. This manhood that He took became the human instrument of the Divine Reason or Word; in it He lived and prayed, taught and served, worked wonders and proved His authority over all creation. Yet it remained manhood. None the less God did not come to live on man's level, nor did manhood rise to the eternal, divine level; but a new level was created, the level of God-in-manhood. And on this level God, by loving limitation of His activity, could act as God-in-manhood; and on the same level man, by the reception of Divine power and life into his inmost being, could learn to live as dependent upon Manhood-in-God.

What then is it that constitutes this new level? And what is it that will enable any man to live his life upon this level?

The answer to both questions is the same: it is the Manhood of the Lord Jesus Christ.

The new level is at once divine and human. (P. 56.)

W. F. WUNSCH.

"THE CHRIST WE FORGET"

THIS is certainly a remarkable study of the life of our Lord as found in all the Gospels, or rather a study of His words and deeds in application to the lives of the men of our day. It is full of originality and force, and quite free from the censorious spirit and method which is apt to characterize attempts to tell us what the Christ would do, and would have His disciples be and do, on earth today. Indeed, while exalting the Lord wonderfully, it does not depress but encourages and inspires the hope and endeavor to make a sane application of His teachings to our every-day thinking and doing. It is easy to see how welcome such a book must be to all who are sincerely wishing to do their Christian duty in these fearful and critical times. Dr. J. Wilbur Chapman says it is one of the greatest books he has ever read. Its originality is accounted for by the fact that the author is not a theologian but a most successful journalist who has brought his training in observing and reporting modern affairs to bear upon the

* *The Christ We Forget:* A Life of Our Lord for Men of Today. By P. WHITWELL WILSON. London and New York: Fleming H. Revell Company. 1917. 344 pp., 8vo. Cloth, $1.50 net.

stirring events of the Gospels, but has done it in full belief in the Divinity of the Lord, and therefore in a spirit of deep reverence. Manifestly it has grown out of the experiences of an earnest religious life; and everything reports what the Lord has become to Him in discipleship, and by tradition. Nothing is doubted; some things frankly are not understood; but almost all is rationally accepted. That the Christ is both God and Man is freely believed and justified, as may be suggested by the following, greatly condensed:

> Those who met Him in the flesh never doubted that He was Man. They brought Him food and begged Him to eat, and they put a pillow for Him that He might sleep in the boat. When He entered the city they set Him on an ass; and even as transfigured, Peter would have built for Him a shelter on the mountain. And after His resurrection Mary Magdalene mistook Him not for a vision, but for the gardener. The disciples walking to Emmaus assumed that He was a stranger on the road. . . .
>
> But He seemed to be wearing our nature, as it were, on a throne. When He was "a mere boy," the scribes were amazed at His answers; and, a few years later, asked how He knew His letters, having never learned. . . . The woman of Samaria perceived that He was a prophet; while her neighbors, having heard Him themselves, were assured that He was Christ, the Savior, not of Israel only, but of the world. . . . Those who were first sent to arrest Him returned, saying that never man spake as He did. . . . The multitude who would have made Him a king, realized His majesty less clearly than His opponents, who were haunted with the idea that He was a king already: . . . while the Centurion, who contemplated "the felon's death," cried, "Truly this was the Son of God."

Of His miracles we read, "His greatness was Himself—not in what He did. Being what He was His miracles were inevitable. The marriage at Cana came three days after Nathanael's confession, so the people were speaking of Him as Divine before He had shown them one sign of His Material power." What is not so common now, the author accepts the accounts of the angels as a matter of course. The following gives a glimpse of much more that is delightful:

> Those angels who welcomed Jesus [at His birth] never left Him. As He went about His work, He was conscious of them, ascending from Him and descending. In the wilderness, angels ministered

to Him, when men neglected Him. In the garden an angel strengthened Him, when His friends fell asleep. Twelve legions of them, more loyal than Israel's twelve tribes, were ever at His service, and by His empty tomb angels stood sentinel. He tells us that every child has his guardian angel, standing before the face of God; that the angels rejoice over every sinner that repents; . . . and that at the last day they will gather in the harvest of souls, separating the good from the bad.

But these brief samples only suggest the rich treat with which the whole book abounds. All who love the Bible should read it, and own it.

H. Clinton Hay.

"THE LAW OF HUMAN LIFE"*

By "The Law of Human Life" here the author means the Law of God as revealed in the Scriptures. The thesis of the book is that the Bible is written in the language of symbol, and must be interpreted in terms of what the author calls psychology, and not as mere history. "This book," he says, "submits a psychological interpretation." By "psychological" he means what concerns the nature of the human soul, and the law of its orderly development (p. vi).

This book submits an interpretation of the process, the method, the law, whereby the soul of man is made perfect; therefore, it is denominated *The Law of Human Life* (p. xxvi).

It is with no little curiosity that we take up a book that professes to treat the Bible symbolically. And we are further interested to see that many of the Bible symbols are interpreted in general agreement with Swedenborg. In fact Swedenborg is referred to by name twice (pp. 83 and 209).

Referring to the marriage of Cana, it is said, "It represents the union of Wisdom and Love; it is what Swedenborg called the 'Celestial Marriage'" (p. 209). The form

* *The Law of Human Life;* the Scriptures in the light of the science of psychology. By Elijah V. Brookshire. New York: G. P. Putnam's Sons. 1916. 471 pp., 8vo. Price $2.50 net.

"Wisdom and Love" here seems to be taken directly from Swedenborg; and there are indications throughout the book of Swedenborg's influence, but only to a very limited extent and in a very general way.

The author's scheme of interpretation, his range of ideas, is disappointingly simple. His "psychological" material is limited to the time-worn distinction between sense and reason which is at least as old as Plato. He varies his terms for rhetorical purposes, but his analysis does not go beyond these general ideas.

A few illustrations will serve as specimens of what the book contains. The story of Adam is taken as symbolical of the soul's development, with no clear idea of the difference between psychological and spiritual development. Adam stands for mind, mentality, reason; Eve for the heart, the seat of the emotions and affections; the Serpent for the lower, animal, principle, the sensuous life. Eden is wisdom. To eat of the tree of the knowledge of good and evil is to live the sensuous life; to eat of the tree of life is to live the life of virtue. "Cain, Abel, and Seth represent three states of human consciousness, the lower, the intermediary and the higher" (p. 20). What these are is not told, except that they are sense, affection, and reason.

These same meagre and abstract categories are applied to the story of Noah, his Ark, and the Flood. Noah is simply the just man. The Ark is the soul. "The Ark in an outward physical sense is the human body; in a more inward and psychological sense it is the human soul, and in a still more interior sense it is the human heart." The three stories of the Ark, like the three Sons of Noah, — Shem, Ham, and Japheth, — represent the three principles of the soul, — reason, affection, and sense.

Making the Ark means perfecting the soul. The deluge is linked with baptism as marking the beginning of the third epoch in the evolution of the human soul. Water is the sensuous mind. "The raven is the symbol of human reason." "The dove is a symbol of the Holy Spirit."

With these familiar conceptions the author wanders o
n

in chaotic fashion, repeating the same conventional religious phrases over and over again, but in a direct and simple religious spirit which is not without effect. It is surprising that, if he was acquainted with Swedenborg's "Arcana Cœlestia," he should have seen so little in it, and gotten so little from it. The same remark applies with still greater force to his treatment of the Patriarchs.

The Patriarchs are each taken not merely as representative, but as examples, of the highest plane of consciousness. "Jacob is the type of the perfect man" (p. 172). "Isaac is the perfect child" (p. 121). "Abram is self-reliant; he is controlled of reason" (p. 75). Haran like Egypt represents the sensuous life. Canaan represents "the highest state of consciousness." Going from Haran to Canaan means passing from the sensuous to the rational plane of life. This, according to the author, is regeneration. The changing of the names to Abraham and Sarah marks the stage of entrance into the regenerated state. So "Isaac is born of regenerate parents; he is born after his parents have been given new names to correspond to their new and perfected characters."

How meagre and vague this is compared with the rich and definite interpretation of Swedenborg, whose spiritual illumination and insight translated the symbols of these stories into a divine description of the Lord's glorification as well as of man's regeneration. In this description, Abraham is quite definitely the symbol of that quality of the affectional life called celestial, Isaac of the spiritual intelligence which unites with the celestial affection, and Jacob of the natural life in which these are embodied. Affection, thought, and act, are the three universal constituents of complete human life; and these raised to their highest powers are what are symbolized in these stories. It is of course a law of human life to pass from the sense level to the rational level in the process of regeneration; but so stated the law is nothing but an empty formula. What is needed for practical purposes and further enlightenment is analysis and exposition of the spiritual processes

involved. In this the book before us is sadly lacking. There is much and reiterated insistence that the symbols of the Bible reveal the law of spiritual development, and that the several stories set forth the details of the process. This, as we know, is the true view of the Bible, and it is a great step in advance to reach this position, especially when it is directly and deliberately contrasted with the old method of mere historical interpretation. But it is curiously disappointing that the author does not go beyond a few generalities.

The book is for the most part an inchoate assemblage of Biblical material intermingled with numerous citations from general literature. The style is abominably diffuse and tiresomely repetitious. Nevertheless there is a certain religious simplicity and wholesomeness about it that would appeal to pious readers not too much sophisticated by the influence of the so-called "higher criticism."

We wish that the author had taken his task more seriously, and had labored systematically to carry out the principles he announced. As it is, the book may serve to move some from the old historic moorings; and stimulate further effort to apply and work out the principle of symbolic interpretation. This must in the end bring Bible readers and students to Swedenborg.

LEWIS F. HITE.

THREE BOOKS ON SILENCE.*

AT first thought a book on 'silence' would seem to hold no interest for a New-Churchman, since the habit of silent meditation or the use of prayer without words is rather remote

**The Fellowship of Silence, being experiences in the common use of prayer without words*, edited by Cyril Hepher, New York, Macmillan & Co., 1915, 247 pp., 12mo., $1.50 net; *The Fruits of Silence*, by Cyril Hepher, New York, Macmillan & Co., 1916, 264 pp., 12mo., $1.50 net; *The Empire of Silence*, by Charles Courtenay, New York, Sturgis & Walton Co., 1916, 8vo., $1.75 net.

from the prevailing custom in the New Church. But the significance of these books lies, not in their mere subject-matter or in the method advocated, but in the fact that they have come into existence in war-time, and that they give expression to a longing among clergymen of the Church of England for something more than is found in established modes of worship. The first book, "The Fellowship of Silence," does indeed give expression in part to the Quaker habit of waiting in silence for the leadings of the Spirit, and to this extent its appeal is well known. But the interesting fact is that it narrates the experiences of various churchmen, in the common use of prayer without words, who were not naturally of the Quaker type but cared rather for all the external forms and ceremonials. The editor of this book then goes on in the next work, "The Fruits of Silence," to trace out the higher values of the prayer of silence in his own way, and to express what to some of us would seem to be a novel experience: the experience of the ritualist who has come to care as much for silence as for external ceremonials. The third work is also by one who would naturally be satisfied with high-church modes of worship. Neither of these writers is of the quietist type, the type that cares not at all for the ceremonials of the church. One can only explain this phenomenon, this passing beyond formalism, on the ground that the conventionalities of religion have failed to bring the comfort needed in war-time. Mr. Hepher especially voices the yearning of the soul for the Word as the storehouse of our daily bread, and for the communion with the Lord in that fulness of experience which lifts the mind above the mere letter. Unlike the lonely mystic, he does not stop with the effort of the mere individual to realize the presence of the living Lord. For him it is the "fellowship of silence" that signifies. He says, "Our Lord indeed is always with us, but His words are a distinct promise made to fellowship." Thus it is the social touch that has meaning, "the corporate silence." It is only a step beyond the yearnings of this writer and his associates to the distinct teaching that the Divine influx corresponds on the heavenward side to the vitalizing communion which these devout

men find more satisfying than all the outward forms. We may then regard these books as signs of the spiritual times.

HORATIO W. DRESSER, PH.D.

A BOOK FOR PREACHERS.*

"THE WORK OF PREACHING," by Arthur S. Hoyt, D.D., Professor of Homiletics and Sociology in the Auburn Theological Seminary, of Auburn, New York, is a delightful and inspiring volume. The fact that Dr. Hoyt is a professor of homiletics gives him a familiarity with books on preparation for preaching which only an expert is supposed to possess; and that he also teaches sociology imparts to his book an acquaintance with human nature which is indispensable for success in the writing of a thoroughly human book on the ministry. In this volume therefore we find wide reference to the best books that have been written on the subject, and at the same time an understanding of the present-day minister and his problems which is refreshing.

We wish that every minister in the New Church, as well as every student of theology, would study Dr. Hoyt's book. It is true that much that is written in it might be found elsewhere; but it is nevertheless worth while even for the practiced speaker to go over elementary details occasionally. But the opening chapters of the book will prove an inspiration to any minister to do better work than he has ever done before. It will give him new vision, new hope, new purpose, new determination; and it ought to be in the hands of every one of us because of the great new gospel which is committed to us to give to men. Dr. Hoyt says:

> The Church wants better men in her pulpits, not more men; prophets, not priests; the living word, not the professional repetition of truth. The noblest gifts, the richest furnishing, the best training, are not too much. But she must have men who shall regard preaching as the

---

* *The Work of Preaching;* a book for the class-room and study; new ed. with new chapters. By ARTHUR STEPHEN HOYT, D.D. New York: The Macmillan Co. 1917. 389 pp., 12mo. $1.50 net.

highest and most difficult art, who shall have lofty conceptions of it, who shall not be lazy or insincere, who shall bend themselves and hold themselves to its attainment.

There never has been a harder or better time for the preacher: a time that tests and tries men, hostile to the factitious and the false, indifferent to the commonplace; a time that can be convinced and led by nothing less than the highest truth of life and doctrine.

The great means of attracting people is Christian preaching [he is quoting here from Dr. Robertson Nicol, of London]. Wherever a preacher appears, no matter what his denomination is, he has a great audience. Nothing makes up for a failure in preaching. The churches of all denominations, if they are wise, will give themselves with increased zeal and devotion to the training of the Christian ministry. Nor will any magnificence of ritual, or any musical attraction, or any lectures on secular subjects, permanently attract worshippers. It can be done only by Christian preaching.

WALTER B. MURRAY.

THE ROTCH EDITION OF

The Worship and Love of God

DESCRIBING

I. The Origin of the Earth, Paradise, and the Abode of Living Creatures; also the Birth, Infancy and Love of the First-born or Adam.

II. The Marriage of the First-born or Adam; and, in connection with it, the Soul, the Intellectual Mind, the State of Integrity, and the Image of God.

III. The Married Life of the First-born Pair.

By EMANUEL SWEDENBORG

A revised and completed translation (including the Third Part now first published and translated into English from the Latin manuscript of the author) by Alfred H. Stroh, A.M., and Frank Sewall, A.M., D.D.

It is a presentation in sublime poetic form of the philosophic doctrine of creation as given in Swedenborg's "Principia," but adds the entirely new description of the formation and birth of man, and also an epitome of the physiology and psychology of the works on the "Animal Kingdom."

It is a very engaging and fascinating introduction to Swedenborg's entire scientific and philosophic system.

300 pages, 5 x 7 1-4 inches, bound in cloth. Price, $1.00, postpaid.

Massachusetts New-Church Union, 134 BOWDOIN STREET :: BOSTON, MASS. ::

New Standard Edition of Swedenborg

An accurate and scholarly translation of the Latin of the theological works of Emanuel Swedenborg, being the same as that of the Library Edition, which sells for double the price given below, which is intended to place these wonderful Writings within the reach of all who may wish to have them on their shelves at home. Easily read Roman type, well printed on good paper and substantially bound in dark green cloth.

STANDARD EDITION	*Postpaid*
Arcana Coelestia, twelve volumes, each	$0.60
Apocalypse Revealed, two volumes, each	.60
Heaven and Hell	.60
The True Christian Religion, two volumes, each	.60
Conjugial Love	.60
Divine Love and Wisdom	.60
Divine Providence	.60
The Four Doctrines	.60
Miscellaneous Theological Works	.60
Apocalypse Explained, six volumes, each	.60
Posthumous Theological Works, two volumes, each	.60

The American Swedenborg Printing and Publishing Society
Three West Twenty-ninth Street, New York, N. Y.

THE KINGDOM OF HEAVEN AS SEEN BY SWEDENBORG

By JOHN HOWARD SPALDING

"Ever since I became firmly convinced of the truth of Swedenborg's teaching, it has been my desire to present it in the simplest possible form; and this book is the result. . . . The aim . . . is to give a general idea of the main features of Swedenborg's teaching, so that a reader who wishes to go to the fountain-head for his information may have some outline of the system of thought propounded by him in his mind, into which he can fit the various particulars which he meets with in the course of his study. Swedenborg's works are often found difficult to understand because this kind of preparation has been neglected. . . .

"The mental attitude of one who has fully made up his mind with regard to any system of religious doctrine is apt, I think, to be rather unattractive to one who is still entangled in the mazes of doubt, for whose use especially this work is designed. "Ah!" he thinks, "this man has never felt *my* difficulties! It is all plain sailing to *him*." If this book has any value, it arises from the fact that the difficulties with which it deals are those through which the author himself had to fight his way during many years of study."

(*From the Author's Introduction, page 5.*)

348 pages, 12 mo. Cloth, $1.50, postpaid

ORDER OF THE

Massachusetts New-Church Union

134 Bowdoin Street, Boston, Mass.